

Kenrick Seminary

Webster Groves, Mo.

1916

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Kenrick Seminary

Webster Groves, Missouri



PART FIRST

CALENDAR FOR THE SCHOLASTIC YEAR

1915—1916

PARS SECUNDA

KALENDARIUM PRO ANNO SCHOLASTICO

MCMXVI—MCMXVII



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“Ad Cleri Disciplinam.”

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INTRODUCTION



HISTORICAL SKETCH OF KENRICK SEMINARY.

This issue of the Calendar marks the completion of the twenty-third scholastic year under the name of Kenrick Seminary. Under the present name, the Kenrick Seminary is of recent birth, but in St. Vincent's Seminary at Cape Girardeau, Mo., and St. Mary's Seminary at the Barrens, of which it is a continuation, it has a history well worthy of record in the religious annals of the West.

In the spring of 1818, the Very Rev. Felix De Andreis, founder of the Congregation of the Mission in the United States, according to the request of Bishop Dubourg and the earnest prayers of the Catholic colony in Perry County, Mo., consented to open St. Mary's Seminary. Rev. Joseph Rosati, C. M., was the first president of St. Mary's. Associated with him in the opening and early days of the Seminary were the Vincentian Fathers Dahmen, Caretti, Ferrari and Cellini. Great poverty and privation attended its beginnings, but the heroic spirit and zeal that animated its founders triumphed over every difficulty, and the Barrens soon became a beacon light of ecclesiastical learning in the then wilderness of the great Mississippi Valley.

Father De Andreis, the founder of St. Mary's Seminary at the Barrens, died in St. Louis, Oct. 15th, 1820. During the three years of his residence in the diocese he had filled the office of Vicar-General to Bishop Dubourg and pastor of the only church in St. Louis. His death was attended by events which were looked on by those who knew and loved him, as supernatural evidences of his sanctity. The process of his canonization is now pending before the Congregation of Rites in Rome. His remains are entombed under the church at the

Barrens, whither they were escorted from St. Louis, by a funeral cortege that resembled a triumphal march. Shortly after its opening St. Mary's had eighteen seminarians and, during several succeeding years this number grew steadily but slowly. In the early thirties the attendance reached thirty-five.

In 1823 Father Rosati was appointed co-adjutor to the bishop of New Orleans. In the apostolic brief of appointment Leo XII. positively ordered him to accept the position and enter at once on his duties. During the preceding year he had refused the appointment of Vicar-Apostolic of the Floridas. In 1826, on the division of the diocese of New Orleans, Bishop Rosati became the first incumbent of the See of St. Louis. During his three years of Co-adjutorship he continued to make the Seminary his residence.

The Rev. Leo DeNekere, C. M., succeeded Bishop Rosati as president, but until the latter was established in St. Louis, he was virtually the head of the Seminary. Father DeNekere was a man of rare talents but of delicate health. The cosmopolitan character of the establishment over which he presided may be seen from the fact that he used to give conferences in English, Italian, French, German, Spanish and Flemish, each of which he spoke fluently. His health not improving in Missouri, Father DeNekere was sent by his superiors to Louisiana, and in 1829 he was appointed bishop of New Orleans.

In 1822 there came to the Barrens a young French student who entered the novitiate of the Vincentians. He was ordained priest the following year, and at once became a prominent factor in the Seminary's life. His name was John Mary Odin. He was a most valued assistant to Father DeNekere and, on the latter's retirement in 1826, succeeded him as president of the Seminary.

Father Odin had as a fellow novice a young man of American birth named John Timon. The two became warm friends in the novitiate and afterwards for twenty years they were most intimately associated in working for the glory of God and the salvation of souls as professors in the Seminary

and as Missionaries in Missouri, Arkansas and Texas. From 1826 to 1830, Father Odin, Timon and Paquin were the only priests at the Barrens. In the latter year Father Tornatore arrived from Italy and was added to the Faculty. The weekly recreation day and Saturdays and Sundays were devoted to missionary work among the people of the surrounding country. Fathers Odin and Timon, each taking a seminarian as a companion, were accustomed to set out on Saturday to some settlement, many miles distant, where the priest heard confessions and administered the sacraments Saturday night and Sunday, while the seminarian preached to the people and taught catechism.

Father Odin's presidency continued until 1833, when he went to Europe to try to secure financial aid and extra priests for the Seminary and the Missions depending on it. During his absence Father Timon acted as president of the Seminary. Father Odin returned in 1835. As a result of his visit to Europe Father Timon was appointed first Visitor of the Vincentians in the United States. Up to this time the country had been merely a mission of the Italian province. After Father Timon's appointment as Visitor Father Paquin filled the office of president of the Seminary until 1843.

Among those who came to the Barrens with Father Odin at this time, or who followed shortly afterwards, were Fathers Gandolfo, Rolando, Mignard, Raho, Giustiniani, Parodi, Figari, Chandy, Burke and Collins. All of these were identified in some way with St. Mary's between 1835 and 1843, when Father Odin was appointed Vicar-Apostolic of Texas. Five years later he became bishop of Galveston and, in 1861, was made Archbishop of New Orleans.

The revolution having banished the Lazarists from Spain, Fathers Armingol, Alabao and Domenech came to this country and were added to the faculty of St. Mary's in 1835. In October 1838 another band of Lazarists came to America from Spain and Italy. Among them were Fathers Amat, Masnou, Calvo, Cercoss, Burlando and DeMarchi. The first two were

sent to Louisiana; all the others were assigned to the Barrens.

Within a few years after his appointment as Visitor, Father Timon welcomed at different times to the Barrens Fathers Maller, Sareta, Pasqual, Penco, Boglioli, Roata, Barbier, Frasi, Verrina, Anthony, Knowd, Andrieux, O'Keefe and McGerry.

As early as 1823 a collegiate department was opened at the Barrens. This was considered a necessary step for the financial support of the institution, and there was a strong popular demand for it. The roster of students soon showed an attendance of eighty and in 1833 the number was one hundred and thirty.

In 1844 the college was transferred to Cape Girardeau, and St. Mary's, under the presidency of Rev. M. Domenech, C. M., was continued as a seminary, both preparatory and theological. The latter was intended only for the students of the Congregation of the Mission, but a goodly number of secular priests and bishops claim St. Mary's as their Alma Mater, after the change above referred to.

Besides the many drawbacks that poverty imposed, St. Mary's Seminary was hampered during nearly half a century by two heavy contributions it was compelled to give religion. The first of these was continuous missionary work throughout the entire region from the Missouri River to the Gulf of Mexico, and westward as far as the Kansas state line; the second was the loss to her of her ablest men, who were taken from her and compelled to assume the duties of the episcopacy. Long missionary excursions through Missouri, Arkansas and Texas were common; sometimes they lasted for weeks and sometimes for months; and the missionary returned to the Barrens only to start off, in another direction, after a few days rest. The names of Rosati, DeNekere, Odin, Timon, Lynch, Amat, Domenech and Ryan form St. Mary's roll of honor in the American hierarchy, and their success as bishops and archbishops tells how much she lost when they were taken from her.

In 1859 the theological seminary for the education of

secular priests was, after many changes and removals, re-established at Cape Girardeau where it continued until the opening of Kenrick Seminary in 1893.

Rev. James McGill, C. M., was president from 1859 until 1863, when he was succeeded by Rev. Joseph Alizeri, C. M. Rev. Anthony Verrina succeeded Father Alizeri in 1868 and was followed by Rev. J. W. Hickey, C. M. in 1876. Rev. P. McHale, C. M., became Father Hickey's successor in 1884. Then followed Rev. P. V. Byrne, C. M. in 1887, and Rev. F. V. Nugent, C. M., in 1889, at the close of whose term in 1893, the Seminary was transferred to St. Louis.

Sortly after the celebration of his Episcopal Golden Jubilee, in 1891, the Most Rev. Archbishop Kenrick purchased the property of the old Visitation Convent, on Cass Avenue.

The Archbishop transferred the property to the Very Rev. Thos. J. Smith, C. M., Visitor of the Congregation of the Mission, to be held and used for seminary purposes. The work of renovating the former convent and rendering it fit for the needs of a seminary was immediately begun and pushed vigorously to a conclusion. In order to bring the old and somewhat dilapidated buildings into keeping with modern requirements, great sums of money were necessary. But the various parishes of the city responded generously to the appeals which, at the suggestion of the Most Rev. Archbishop, were made to them. The work of preparation was urged rapidly, and to such satisfaction that on the opening day, the Seminary, it was said, stood, in the completeness of its appointments, inferior to no similar institution in the country.

The Seminary was opened to the reception of students on the 14th of September, 1893. The formal opening and dedication did not, however, take place until one week later, September 21st. The ceremony was a memorable one, and augured well for the future of the Institution. Special interest attached to the event from the fact that, on that occasion Archbishop Kain was to make his first public appearance in St. Louis and greet his clergy in an official manner.

The ceremony of dedication, at which more than one hundred and fifty priests assisted, was followed by a banquet in the great hall of the Seminary. At the conclusion of the dinner Archbishop Kain addressed the assembled clergy. His opening words were so expressive of his love for his Seminary and so indicative of the line of conduct which he constantly maintained towards it, that they deserve to be quoted in this short historical sketch. He said:—

“I rejoice and thank God that my introduction to the clergy of St. Louis is coincident with my presence at the opening of the Kenrick Seminary. On this Seminary I look with best favor, and in it do I center great hopes. I rejoice that the Seminary starts its work under the glory and prestige of the name of Kenrick, a name to which the Catholic Church owes a greater debt than to any other name in the history of the American church. I rejoice, too, that the men who are to be my helpers in the work of evangelization will be educated by the sons of St. Vincent de Paul. I love the spirit of St. Vincent, and to-day I send to God my most earnest prayer that the charity and zeal of St. Vincent may be the predominating spirit of the St. Louis priests.”

The Very Rev. Aloysius J. Meyer, C. M., was the first president of Kenrick Seminary. December 8th, 1894, he was succeeded by Very Rev. P. V. Byrne, C. M., who was followed in 1897 by Very Rev. F. V. Nugent, C. M. The Very Rev. Wm. Musson, C. M., became Father Nugent's successor in 1903, continuing in office until 1906, when he yielded the presidency of the Seminary to the present incumbent.

Associated with the opening and early years of the Kenrick Seminary were the Rev. P. M. O'Regan, C. M., and the Rev. Aloysius Krabler, C. M., who deserve special mention because of the fidelity and length of their service in the responsible positions of Vice-President and Treasurer of the Seminary respectively. A member of the original Faculty of Kenrick is still engaged in the teaching of Astronomy and Geology in the person of the Rev. M. S. Brennan, A. M., Sc. D.

The year just closed is therefore the 98th since the original foundation of our Seminary.

During the past twenty-three years more than four hundred and twenty students, representing twenty-five dioceses, have been ordained priests. Of this number one hundred and eighty-seven belonged to the archdiocese of St. Louis. As a class they are working zealously and fruitfully, winning souls to God and reflecting honor on their Alma Mater.



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Vice-President and Director.

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Attending Physicians.

THE NEW KENRICK SEMINARY

In answer to a request from the Editor of the Ecclesiastical Review a descriptive sketch of the new theological Seminary for the Archdiocese of St. Louis was prepared by Mr. John T. Comes, of the firm of Comes and Imbs, Architects of the New Seminary. The following details are taken from the article which appeared in the June number 1913 of the Ecclesiastical Review.

SITE

The site chosen is situated but a short distance beyond the city limits, within about a dozen minutes' walk of the Frisco Railroad and the present street-car system. The trolley line will be extended past the new Seminary grounds. The tract of land, partly wooded, consisting of three hundred and seventy acres, has been christened "Glennon Park" in honor of the Archbishop of St. Louis, who is primarily to be credited with the success of the proposed institution. All this ground however, will not be used in connexion with the Seminary. Some of it will be devoted to other educational uses. This property was formerly in the possession of a wealthy citizen of St. Louis, to whose foresight and good taste are due a small lake and several magnificent lanes of old trees. The building will occupy the site of the old mansion on the highest ground level, facing the lake. It will have such orientation as will secure sunlight in nearly every room, part of the day; moreover it will be on the axis of three of the finest lanes of majestic old trees, intersecting the center of the tower, and the tower itself will dominate the landscape for miles about. The natural grade lines around the building will remain intact except in the front court, where enough filling has been done to create a level terrace with a stone retaining wall, out of

which grow most appropriately a central and two side gateways, the latter forming a pleasing composition with the gable ends on the outer wings. The happy choice of a site for the Seminary will do much to enshrine it in the hearts of future generations. A noble building is thrice ennobled by reason of its beautiful surroundings, and a vista of splendid architecture of buttressed walls, gabled roofs, and massive towers, recessed portals, and cloistered gardens with terraced walks, seen through a long avenue of spreading trees, is a sight to captivate our hungry senses.

STYLE OF ARCHITECTURE

The style of architecture for such an institution of learning should as far as possible express the historical continuity of the Church as found in some of its best educational buildings in the past; it should be pliable enough to accommodate itself to the very practical arrangements and constructive requirements of the floor plans, and—what is most important in these days—to that of cost. It should have dignity, repose, variety in unity and allow architectural beauty to be secured largely through fine composition of masses, detail, proportion and color and texture of the finished material. The architects were convinced that a free and individual adaptation of English Collegiate Gothic would more nicely satisfy all these requirements than any other historical style. This style is identified first of all with the great Catholic medieval universities in England, which to this day have afforded inspiration, especially to American architects, in the designing of some of the finest educational buildings in the country.

As noted by the perspective drawing the ornate and flowery elements of architecture, consisting of pinnacles, and elaborate tracery, have been avoided, largely because of the useless expense involved. The design, we fancy, is quite satisfactory without them, as they enthuse the archeologist rather than the discriminating architect. Pinnacles and buttresses were originally designed to do

constructive work in building; in the present rather superficial age these features are generally introduced simply as ornaments without regard to their constructive function or the purpose of the building; in other words, they become improperly constructed decorations instead of decorated constructions. We have here then in the Kenrick Seminary no meaningless pinnacles or superficial ornament, and wherever buttresses occur, such as those around the main floor, they are an essential factor in sustaining the concentrated load of the long span girders, resting on the walls at these points. Here, too, large windows were required which necessitated thrusting the wall outward, as it were, in the shape of masonry buttresses. This design should therefore appeal to our sense of beauty by virtue of its good composition, solid masses, and interesting details, and above all to our reason and sense of fitness, because it expresses not only the purpose of the building but one other fundamental principle of architecture, viz. that the exterior design should grow out of and correctly indicate the interior plan and arrangement. There are no doubt many more costly and ornate Catholic educational buildings in the United States, but we wonder if we are guilty of exaggeration when we say that perhaps none of them will be found to be more sane and logical, or more in harmony with architectural canons, or will better stand the test of time and criticism than the New Kenrick Seminary.

PLAN.

The design selected, while allowing plenty of opportunities for outdoor exercise, in the open cloister walks to the sacristy, keeps all the departments under one roof.

As seen by the illustrations, the plan assumes the form of the capital letter H, with the letter T springing from the horizontal line. The building is divided vertically into left or Philosophy wing and right or Theology wing, while the center building connecting these is devoted largely to administration purposes. At right angles to this and from the center follows the chapel, with the convent and infirmary in the rear. The

refectory, kitchen, and accessories are located in the ground floor of this wing. The power plant is detached and forms a separate building. It contains the laundry, boiler and tool rooms, workshop, and rooms for contagious diseases, each with separate entrances.

Additional future wings can easily be added, on a line with the administration building, and at right angles to the two end pavilions, as the corridors in every case extend to the outermost walls. A gardened quadrangle, with a double cloister walk on three sides, is formed by the open spaces between the chapel and the Philosophy pavilion on the left, and the Theology on the right,—the fourth side being omitted to secure abundant natural light for the refectory, underneath the chapel. The lower cloister walk is sheltered by a masonry arcade, while the floor of the upper walk forms its roof. These cloisters, besides affording open air walks for students to and from the large sacristy in the rear of the chapel, also act as convenient passages or connecting walks from the convent or infirmary to either wings of the main building. The covered cloister is practically on a level with the ground floor, without interfering with the light of the adjoining rooms.

It was a happy revival to surround the quadrangle with a majestic sweep of ordered arches. They carry the mind back through the intervening centuries to the days of the Schoolmen, and far beyond, to the time when the Church was the sole keeper of the lamp of science, and preserved and fed that sacred torch in stately edifices enclosed by countless arches like unto these. There is always something enchanting about a cloister; its peace, its solemnity, its old-world feeling, the traditions of piety and learning that are inherent in its very outward form, the joy experienced in the prolonged vista of the symmetrical range of arches as they recede from the eye, the interrupted vision, through a fragrant rose bower, of the great column in the center, topped by its "Mater Dei," and flanked by its bubbling fountains—these are the associations that make us love the haunts of our youth, that unconsciously

educate the heart and the soul quite as well as the mind; and a Seminary above all places should educate the whole man.

In its horizontal section the building is divided into four stories. On the ground floor are found those apartments that minister chiefly to the body, such as the refectory, with kitchen and accessories; the gymnasium, with hand-ball courts and bowling alley, baths, recreation-rooms and also the guest-rooms with baths. Above this is really the main floor, with a very high ceiling: it ministers chiefly to the mind, containing the chapel with accessories, class and lecture rooms, library and a combination prayer and assembly hall, besides the reception rooms, reading rooms, executive office, etc. Sleeping and living rooms are located on the second and third floors. Each professor has three rooms,—study, bedroom, and bath. Large closets are to be found in every room. While the majority of the rooms devoted to the faculty are located on the second floor of the administration building, at least one professorial suite is incorporated in the center of the students' quarters. This is done in the interest of discipline. There are apartments for twelve professors, and one hundred and sixty-eight students. The students' rooms are 10½ feet by 14 feet in size, and are equipped with a stationary cupboard and a washstand with circulating hot and cold water,—a new feature in Seminary construction. Study desks are lighted in every case from the left side, day and night, the electric light being adjustable to any angle. A novel feature of admitting fresh air without a draft consists in pivoting horizontally the ordinary double-hung sash. The air is admitted between the meeting rails of the sash, which can also be entirely reversed, to facilitate cleaning from the inside of the room. When one considers the great number of windows in such an institution and the labor involved and safety secured in cleaning the glass, this becomes a most meritorious feature of considerable importance. Glass transoms are provided over each door, for cross ventilation; the door itself having an obscure glass panel to assist in lighting the corridors, which again end in large bay windows at their termination.

GENERAL DIMENSIONS AND CAPACITY.

Before taking up a more detailed description it may be well to give some dimensions of the building. The front scales 369 feet from outside to outside of pavilions; the side, from front to rear of service wing, covers 362 feet. A plan to simplify the lay-out and standardize the constructive elements, which are all fireproof, was adopted by using the multiple eight; for example, the distance from center to center of buttresses, forming the bays, is eight times two; all the wings, except the chapel wing, are 8x5 feet wide; the nave of the chapel is 8x4; the aisles 8x2. A considerable number of studied drawings were naturally required to establish a multiple that would be flexible enough to provide the proper-sized rooms for the requirements of each floor, as the center lines of bays had to extend from bottom to top of building. Thus 8x4, or 32 feet, yielded three students' rooms on the third floor and this width was found to be ample for one professor's suite on the second floor, while the main floor and ground floor divisions demanded rooms from 16 to 32 feet in width. The problem of obtaining a pleasing treatment of the windows on the exterior and also of giving proper light to each room was no easy one. It is difficult to appreciate the importance of the size and spacing of the windows, in the general design. The difference between the appearance of a factory and a college is often the result of a careful study of the fenestration.

TOWER AND MAIN ENTRANCE.

The main entrance lobby (33 feet square), facing the campus and lake, is reached by broad flights of steps, under a stone carved porch, over which appears in Gothic letters

VENITE - FILII - AVDITE - ME

TIMOREM - DOMINI - DOCEBO - VOS

A new diocesan seal, designed according to the rules of heraldry and emblazoned with the proper colors, occupies the central space between the top of the arch and stone railing of the balcony. This balcony gives from the Archbishop's and

Rector's suites, and commands a fine view of the campus. It is furthermore on a line with the center axis of the finest avenues of trees on the place, and the statue of the founder, Archbishop Kenrick. Professors and students alike will find this grassy lane, flanked by grand old maples, a favorite recreation walk. The porter's room, with a small window commanding the main entrance, is located on the left side, while an emergency toilet room balances it on the opposite side. Upon entering the vaulted and stone-lined memorial vestibule, the visitor is impressed at once with an air of dignity befitting the institution. The center of the left wall is occupied by a stone fireplace surmounted by a strong decorative allegorical painting. Opposite this is the electric automatic elevator, running from the ground floor to the open loggia on the top of the tower, about 85 feet above the ground, a favorite recreation place for the professors on hot summer evenings.

Descending in the elevator, we pass several stories in the tower, for storage purposes. A fine balcony view of the chapel interior is obtained from the third floor.

CORRIDORS.

Retracing our steps we proceed down the unusually well-lighted corridor, 14 feet wide. The corridors on the upper floors, however, are 8 feet wide, except for professors' suites, which are again 14 feet wide. Every corridor in the building terminates on the end wall with large windows. The plain wall spaces opposite the windows on the side of these corridors in the main building are to be utilized as a gallery of art. A series of pictures representing the growth and development of Catholic art and architecture from the time of the catacombs to the sixteenth century, including good modern examples, worthy of display, are to occupy the corridor on one side of the building; the corresponding spaces on the opposite side are to be devoted to illustrating the history of Christian painting and sculpture.

It would not be difficult to obtain this exhibition. Many drawings and photographs no doubt would be donated by

friends of the Seminary if they knew the value of such an exhibition. The corridor on the ground floor is to have a permanent collection of drawings and photographs of examples of the allied arts, such as vestments, church plate, stained glass, etc. These permanent exhibitions, with occasional illustrated lectures on the same subjects, will not only be of great practical value to future priests, but will also act as a refining influence on their character, and will afford a mental diversion and a background for the study of Church History. Four large stairways are provided, two in the center of the building and one in each pavilion, which have also a smaller inclosed stair at the end of the corridors in the rear, to be used in a case of fire or a panic. Though the building is of fire-proof construction, a feeling of security is maintained with these extra stairs or fire escapes.

PRAYER AND ASSEMBLY HALL

The Prayer Hall can be easily transformed into an Assembly Hall by reversing the backs of the seats and facing a small stage located on the entrance side. The triptych altar, whose wings are to be closed during Holy Week and when the stage is in use, is on the opposite side of the entrance. This unique arrangement allows the large salle, seating 500 persons, thereby saving the construction of a separate Assembly Hall, which is used only occasionally. No special acoustic provision is here required as the height and shape of the room gives satisfactory results without it. Mention should be made of the stone window tracery here, which is much simpler in design than that of the chapel, while that in the library on the opposite side of the building, is simpler still, thereby expressing in design the relative importance of these various rooms. Such subtleties in expression delight the appreciative spectator. In the Prayer Hall the absence of columns necessarily requires deep steel girders in the ceiling. They are so treated in design as to gain the appearance of greater height for the salle, which is 17 feet. Oblong panels divide the plain ceiling field between

the girders, and the panels slope downwards as they engage the sidewalls, thereby forming a pleasing transition from wall to ceiling. This wall as well as the two lecture rooms are provided with electric outlets at the floor for stereopticon or moving picture and talking machines, which promise to become more popular and valuable in educational work in the future than in the past.

LIBRARY

Two hundred thousand volumes may be carried in the library in steel bookcases arranged in alcoves facing the large windows. A gallery for future additional book racks may be added along the side walls. One end of the library is cut off to provide a museum or reading room, and the opposite end serves as the librarian's office. A true architectural and library character is obtained by the ornamental ceiling beams and columns (which come against the end of the book racks) and by the large leaded glass windows, embodying interesting colored seals of old Catholic universities, colleges, and other educational institutions. For constant and local use, smaller library rooms are arranged in each pavilion.

CLASS AND LECTURE ROOMS

On the main floor there are two large class rooms, seating sixty students each. These rooms are very well lighted, and according to the modern method receive all their light from the left side of the students as they face the professors, the glass area being about one-fourth of the floor area. These rooms are equipped with the latest desk patterns, blackboards, and maps, and decorated with a few well-chosen plaster casts and pictures. If necessary, some of the reading rooms may be used for extra class rooms.

The two lecture rooms accommodate one hundred students each, and receive their light from the left and right side, the front and rear walls being perfectly blank, which is a great comfort for the eyes of both students and professors. They are thus benefited by the careful attention given in these days

by men of science to the details of natural and artificial lighting. The exterior of these blank walls, instead of being detrimental to the design, are on the contrary a great help in securing a *pause* in the fenestration scheme, which adds greatly to the dignity and repose of the building. These broad wall surfaces are only broken on the exterior with a richly carved and canopied niche containing on the Philosophy wing a carved statue of St. Augustine, and on the Theology wing that of St. Thomas Aquinas. The floors of the lecture rooms are without a slope, but the chairs of special pattern, with arm rest, are set to radiate from the lecture's platform, who occupies a closed-in desk. The remainder of this floor is given over to a Biology room, reception and reading rooms, trustees or faculty room, and executive offices. The professors' recreation room and their oratory also find place on this floor. This completes the circuit of the main floor.

REFECTORY AND ACCESSORIES

The refectory (61 x 112 feet in size) is much larger than the present number of students really demands. But this institution is not built merely for present requirements. As it would be impossible to increase the size of this department without tearing down a part of the building, it is made large enough now to accommodate all possible future students; moreover the annual priests' retreat generally taxes these refectories to their utmost. In addition to this plans were made to allow for extensions to the length of the present end pavilions, and if necessary to add others in the future. One end of the refectory has the priests' breakfast-room, reached by an adjoining stairway direct from the sacristy. The other end has the domestics' dining-room, entered from the cloister. The serving-room, thirty-two feet square, contains the dishwashing machine, cupboards, sinks, etc., and a large ventilating flue in the corner. The kitchen, next to the service room, is brilliantly lighted with the new iron "fenestra" sash, and it is equipped with all modern cooking apparatus. On one side of the kitchen

is the three-compartment refrigerator, and a scullery and a bakery properly equipped. The storage rooms are on the other side, as are the Sisters' refectory, sewing, linen, and toilet rooms. Vegetable and other stores find ample room in the basement. Apartments for the male servants occupy a part of this service wing which is accessible only from the outside. All the floors above are divided into cells for twenty-five Sisters. Their chapel and Community room and all the cells together with their living porch face the southwest, which is the side that cannot be seen from any part of the main buildings. The infirmary is located near by so that the Sisters can nurse the sick. It has a separate corridor and these infirmary rooms face toward the main building and courtyard. The view from here of the formal flower garden, the Celtic cross at the intersection of the paths, and the side of the chapel leading in perspective to the massive tower, makes this a most delightful place for those whose health needs mending. Besides, they are entirely removed from the noise of the main building.

RECREATION ROOMS, GYMNASIUM AND BATHS

Two recreation rooms (37 x 90 feet in size), free of columns, are equipped with billiard tables at one end, and seats with tables arranged in alcoves at the other end of the room. A large ceiling ventilator keeps this room free from smoke, and with the special ventilating windows insures a continuous current of fresh air. The natural light throughout this ground floor is excellent, as this story must not be considered as a basement story at all, because all the windows are entirely above grade.

The 37 x 80 foot gymnasium, 20 feet high, also without columns, is lined with a light-colored brick and is equipped with all modern apparatus required to make it thoroughly up-to-date. Some unique features are solid folding screens, which open out into the gymnasium, thereby forming a number of hand-ball courts which, when folded back against the wall, leave the entire floor quite free. A two-track bowling alley



INTERIOR OF CHAPEL.

under the cloister takes the noise of this sport beyond the confines of the building. It is lighted and ventilated by means of prismatic side-walk lights on the floor of the cloister.

One hundred steel lockers and twenty-four dressing booths are provided in the mezzanine story, adjoining the gymnasium, while the shower baths (12 in number for each wing—24 in all), operated with non-scalding devices, are on the level of the gymnasium floor. Toilet rooms are near by, whose plumbing and vent flues line up vertically from bottom to top of building; occupying the same relative position, in the opposite wing, is located a series of singing and band rooms and another bath and shower room. There are no shower baths above the ground floor, nevertheless one bath tub has been placed on each floor to answer for emergency cases.

The ground floor in the administration building contains the guest rooms, with separate toilet, a tailorshop with storage room, a barbershop, other storage rooms, and a physical and chemical laboratory with flue and all modern equipments. All such minor conveniences as linen rooms, janitor closets, etc., which are amply provided for, need no special description.

Light airy toilet rooms ample in number and dimensions, conveniently placed near the center of each building, are finished entirely in white and embody the very last word in modern sanitary science. Separate vent flues, to which is attached a small suction fan in the attic, keep the air in perfect condition.

HEATING AND VENTILATING

The entire structure is heated by the simple vacuum system, fresh air being directly admitted to every room through the new method of pivoting the sash so as to bring the air into the building at a point which will not create drafts and where the cold air can mix quickly with the warm air in the room. Foul air ducts are provided with openings at the floor line and alternative registers at the ceiling, for summer use. Those who have followed carefully the discussion in the scientific press on the dissatisfaction of the present very expensive fan

or blower system of heating and ventilating, with which most public institutions are equipped, must be struck with the fact that, after all, perhaps the best system is the simplest and the most natural one. We know of many schools equipped with the system where the air propelled by fan or gravity first passes over heated iron coils of pipe before entering the class room. This gives little satisfaction; simply because the humidity and some of the life-giving qualities in the air are lost somewhat in passing over these hot pipes. With such a system the windows have to remain closed, otherwise the entire system is upset. To overcome the lack of humidity, certain mechanical air-washing machines are sometimes installed. This is an improvement, but the air is never as good as that which is brought directly in to the room fresh, crisp, and invigorating, with all its natural elements intact. The air in the district outside of the city where the seminary is located is free from grime and smoke and needs no washing; besides, the cost of installation and maintenance of the complicated fan system with mechanical air washers, is generally beyond the means of Catholic institutions; and even if they were installed, they would require expert and expensive attention to be in any wise effective. Distinguished physicians maintain that a room which admits air above the heads of the occupants, or in a room in which the air is thoroughly changed by opening the windows between classes, is healthier and more comfortable than one in which only so-called cooked air passes in and out of the room through interior ducts.

CHAPEL

From the floor of the memorial entrance lobby, set in selections of medieval tile patterns, we pass under stone arches into the very long and lofty chapel (50 feet high, 62 feet wide by 144 feet long), the length of which seems to be emphasized by the stone pillars and pointed arches receding in orderly perspective. Immediately before us are the comfortable visitors' pews, seating 200, separated from the choir by an open screen of carved oak, such as we find in English

churches built in good old Catholic pre-Reformation days. This screen extends from the rear and along the side walls, forming the back panels of the choir stalls, and returning in front of the side altar chapels, and again follows the sanctuary piers, and culminates at last on the magnificent oak reredos of the high altar, radiant with spots of crimson, azure, and gold, under the slanting rays of the morning sun. High above the reredos, the translucent jeweled glass of the windows gives an air of mystic splendor, not only to the sanctuary, but to the entire interior, which receives another strong religious note by the richly-colored Holy Rood supported on a carved oak beam on which appears the inscription:

***Ipse autem vulneratus est propter iniquitates nostras,
attritus est propter scelera nostra; disciplina pacis nos-
trae super eum, et livore ejus sanati sumus.—Isaia 53:4.***

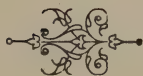
The architects hope to compel the visitor and the lover of true Christian art, whoever he may be, to linger here awhile under the spell of the sacred place to say his prayers if possibly with a more than usual fervor. It is anticipated that no detail of this chapel will be missing in the final scheme, and that the splendid liturgy of the Church will have a setting worthy of its own beauty. Here each bit of work, be it stained-glass window, altar, candlestick, choir stall or vestment, all designed by the architects and made under personal supervision, will be an authoritative example of Christian art, and a standard by which the seminarist may judge other work of this style. The stained-glass windows may not all be put in at once, some of the furniture may be temporary, but only until such time as the final and finished articles find their proper setting in the harmonious whole. This affords an opportunity for successive graduating classes to establish forever a suitable memorial to their Alma Mater; thereby riveting the ties between priests and seminary, and class and class, thus making the chapel a living thing, growing in memory and

association, becoming ever more precious, with the passing years.

Artistically painted Stations of the Cross are to be introduced near the top of the oak screen, thereby breaking its long horizontal line. Between the raised frame of the Stations and the screen a transition is secured by carved decorative angels holding the Station frame. The nave of the chapel (32 feet wide), with its black and white marble floor, is free from stalls. These stalls, accommodating 228 students, are placed in the side aisles, making the entire nave one large open space, besides keeping the front of the stalls unusually far apart, about 30 feet. The organ in the rear gallery is reached from the second floor. Each of the four altar chapels, two of which are confessionals, will have an individual character and will be dedicated to a particular saint. Perfect acoustic properties are obtained by padding the paneled ceiling with 2" felt covered with tinted burlap. The paneled moldings and casings of trusses here are of dark wood. We pass on down one of the passages behind the choir screen, to the unusually large sacristy (62 x 33 feet in size), which is ordinarily entered from the cloister walk. This is the only seminary, as far as we are aware, that has a large sacristy in the rear of the chapel, where it properly belongs. We note with pleasure the practical arrangement of all the sacristy furniture, each piece having been designed especially by the architect to bring the whole effect into harmony. Every article has its proper place and every convenience is provided. Even the beautiful Gothic vestments were made and woven by hand, according to old principles and honest methods, so well described by Madam Stummel in the ECCLESIASTICAL REVIEW. The Rector of Kenrick Seminary, appreciating the mission of beauty, has decreed that no article of any kind, which is not *useful* or *beautiful*, will be admitted into the Seminary. As we had noted before, discriminating taste has been extended to the pictures and to the simple yet appropriate furnishings throughout. Experience teaches that they cost no more than the usual

over-ornamented stuff seen in many Catholic institutions. The refining luxury of taste has merely been substituted for the thoughtless luxury of costliness.

In one respect Kenrick Seminary is unique. The architects have in mind a comprehensive and coherent scheme of decoration, to be carried out gradually by real artists as the means of the Archdiocese permit. The chapel, as well as the remainder of the Seminary, will be decorated by degrees, one thing at a time, just as is being done so nobly in the New Westminster Cathedral in London. This re-arranged plan will make it possible to have a harmonious and highly artistic result, according as the resources of the diocese, or the piety of individuals, or the enthusiasm of the Seminary alumni, make it possible. No cheap and hasty decoration has been sought, nor has it been thought wise to complete the building in a superficial manner all at once. Other generations will be allowed to contribute and to have their appropriate share of the glory of carrying on or completing the decorative work, in a building that will be a perfect training school of the future priests and bishops of the Archdiocese of St. Louis.



ITEMS OF INFORMATION.

Conditions of Admission.

Students desiring to be admitted to the Seminary must be able to show satisfactory testimonial letters from their Rev. Pastors and from Superiors of Seminaries or Colleges in which they have previously studied. Each student is supposed to have completed a full course of classical studies, before applying for admission to the first year of Philosophy, and he shall be required to give satisfactory proof of his efficiency, either by certificate or examination. If a student has completed a part of his course in Philosophy or Theology in another Seminary, he must bring letters from the faculty stating what tracts he has studied, and with what success. Every student adopted by a Bishop must, of course, have his Bishop's permission to come to the Seminary.

Students for the Archdiocese of St. Louis.

Young men desirous of entering the Seminary as students for the Archdiocese of St. Louis must first be received by the Seminary Board. This Board meets in regular session in the Seminary parlor twice a year—in June and September. Special meetings are called at other times. Application for adoption into the diocese should be made to the Secretary, Rev. Francis Gilfillan, S. T. L., 224 North Newstead Av., St. Louis, Mo.

Discipline.

Under the head of "Discipline" we include not only the rules by which order, regularity and good conduct are enforced, but that *Spirit of the Seminary* which results from the strict observance of rule and the conscientious discharge of

duty. The written rules are few and simple and are such as the priest should try to observe in his after life on the mission. Their observance accustoms the student to regularity of life, to self-restraint, to proper regard for his companions and to prompt and cheerful obedience to authority. To attain these ends, the discipline of the Seminary is firm but mild. A spirit of honor and gentlemanliness is inculcated and, if necessary, enforced. No system of espionage, tending to make the students mere eye-servers, is resorted to. Small infractions of rule are noted and, if they be numerous, the delinquent is not called to orders with his class. Serious violations of rule, or continued small faults against it, are punished by dismissal from the Seminary.

The authorities strive to keep always before the minds of the students the thought of the life for which they are preparing; and to foster, by every possible means, a high degree of reverence for the virtues that should distinguish an ecclesiastic. For this purpose two conferences are given each week, upon subjects pertinent to the priestly life. For the more effectual securing of the same end, there is cultivated in the Seminary special devotion to the sacred mysteries of the Incarnation, and the Holy Eucharist, to the Blessed Mother of God, to St. Joseph, and to the Patron of the Seminary and great model for the priest in our time — St. Vincent de Paul. Solemn Mass and Vespers are celebrated every Sunday; Solemn Vespers are sung on the greater feasts; Benediction with the Blessed Sacrament is given on all Sundays, feasts of the Blessed Virgin and of the Apostles and on all solemnities when permitted by the Most Rev. Archbishop.

Dress.

The student should come to the Seminary provided with cassock, biretta, two plain linen surplices (Roman style), and sufficient change of winter and summer clothing. Black clothes only are permitted. The street dress of the students includes the Roman collar and coat of proper length.

Terms.

Board and Tuition for the scholastic year (payable semi-annually in advance), \$250.00.

Laundry and mending (obligatory) per session \$10.00.

Medical attendance and medicines are extra.

The Domestic Department, including kitchen, refectories and laundry is under the charge of the Servant Sisters of the Holy Ghost of Techny, Ill.

Directory.

MAIL. — Mail matter should be addressed to

Kenrick Seminary,

Webster Groves, St. Louis Co., Mo.

EXPRESS. — The Wells Fargo Express Company handles the expressage over the Frisco R. R. to Old Orchard. All expressage must be prepaid.

RAILROAD STATION. — The station nearest the Seminary is that of Old Orchard on the Frisco R. R.

TELEPHONE. — The Seminary is equipped with local and long-distance telephones.



CURRICULUM

The standard of scholarship in clerical education is determined not only by the dignity of the priestly office, but by the intellectual atmosphere of the times as well. Keeping this in mind, the subjects presented in the following outline have been selected and co-ordinated with a view of securing so competent an equipment of the candidate for Holy Orders as to fit him to undertake his future labors in the sacred ministry with at least a minimum of the preparedness necessary for his position. The course of Seminary studies covers a period of six years,—two in the department of Philosophy and four in that of Theology. For the courses which extend over more than one year, the subject-matter for the following term will be found in the *Index Argumentorum*.

DEPARTMENT OF PHILOSOPHY.

Applicants for admission into this Department must have completed the full course of studies prescribed in a standard Preparatory Seminary or its equivalent. Students who have made Philosophic studies in a College whose Curriculum does not include the other ecclesiastical branches of the Seminary course in this Department will be assigned to the class for which they are best suited according to the judgment of the Seminary Faculty.

Following is the list and description of the subjects pursued in the Department of Philosophy:

PHILOSOPHY.

I. JUNIOR COURSE. — Instruction in this course of one year comprises an Introduction to the Science of Philosophy, Formal Logic, Criteriology, Ontology, Cosmology and Psychology. The students are encouraged to study and follow close-

ly the Scholastic system as expounded by its accredited representatives of our time. The philosophic doctrine of St. Thomas, as interpreted by the Thomistic school, is carefully explained and defended. However, the students are reminded that the authority of truth itself, rather than the dicta of schools, must govern their assent to doctrines. The subject is dealt with not merely as a preliminary to Theology, but also as an interpreter of life and a means of knowing and valuing the intellectual activity of our own day.

First year Philos. 8 hrs. per week, M. Tu. Th. F.

Text: Zigliara, "Summa Philosophica".

2. SENIOR COURSE. — Natural Theology and Ethics are the subjects explained in the morning sessions during the second year. In the former, the question of the Existence of God is dealt with at great length and incorrect conceptions of the Supreme Being, both in Himself and in His relation to the material Universe are examined and refuted. The subjects of Moral Philosophy furnish living issues and their exposition in the class-room is such as to enable the student to appreciate their influence on the life of to-day. By way of introduction to the problems of General and Special Ethics, our program calls for an exhaustive study of Human Liberty and of the Concept of Duty, as the foundations of the moral order.

Second year Philos. 4 hrs. per week, M. Tu. Th. F.

Text: Zigliara, "Summa Philosophica".

3. BIOLOGY. — The question of life is considered from the metaphysical standpoint in the class of Philosophy. A more intimate knowledge of organic substances is regarded as necessary in our day, and on this account a course of one year in Biology has been introduced. The structure, growth, and other characteristics of plants and animals are studied in a way to secure a thorough acquaintance with life-processes in both kingdoms. Morphology, Histology, and the Physiology of the nerve-system form the general headings. The lectures of the professor will be supplemented by a course of laboratory work.

Second year Philos. 2 hrs. per week, Tu. Sa.

Text: Hunter, "Essentials of Biology".

4. HISTORY OF PHILOSOPHY. — Lectures on this subject are attended by the members of the senior Philosophy class. The characteristic features of the various philosophical systems are clearly set forth, the schools are viewed in their historical medium, and a special effort is made to show forth the line of continuity by which the numerous schools are interrelated. The students are thus enabled to form an acquaintance with the genesis, the evolution, the transformation and the decline of philosophic theories; and in consequence, they secure a firmer grasp of the doctrine inculcated in the regular course.

Second year Philos. 3 hrs. per week, M. Th. F.

Text: Turner, "History of Philosophy".

SACRED SCRIPTURE.

5. The study of the Scriptures occupies a prominent place throughout the entire Seminary course. Students in the Department of Philosophy are urged to make use of every available means to become familiar with the sacred text, and prescribed readings are assigned them. In addition, a Class of Introduction forms an integral part of the Curriculum during the two years of philosophic studies. The students are provided with practical directions to profit by the devout and attentive reading of the Bible. The class-room work includes, besides a rapid review of the History of the Jews in Old Testament times, an elementary exposition of the Inspiration and the Canon of Sacred Scripture, a sketch of the history of the original texts and of the versions of the Holy Books, notions of biblical archaeology, and the mastering of the rules of Hermeneutics.

All Philos. 1 hr. per week, Th.

Text: Lamy, "Introductio in Scripturam Sacram".

ECCLESIASTICAL HISTORY.

6. JUNIOR COURSE. — This course is begun in the senior Philosophy year and is continued through the first year of the Theology course. Cf. No. 27.

Second year Philos. 2 hrs. per week, M. Sa.

Text: Funk, "History of the Church", Ref. Jungmann.

7. **INTRODUCTORY COURSE.**—The increasing importance of Church History has prompted the introduction of this course for the Junior Philosophers. Its purpose is to furnish a general outline or frame-work of the life of the Church, to indicate the various auxiliary sciences, to explain the sources and methods of historical investigation. The chronological order will be insisted upon in this, rather than in the general course.

First year Philos. 1 hr. per week, Sa.

Text: Wedewer, "Outlines of Church History".

NATURAL SCIENCES.

8. In accordance with the prescriptions of the Council of Baltimore, this course is intended to give the students such knowledge of the principles and history of these sciences as may fit them to discuss and refute the objections which, in our day, are so pertinaciously urged from these sources against the Holy Scriptures and the dogmas of our Faith.

PHYSICS, First year Philos. 2 hrs. per week, M. Sa.

Text: Hoadley, "Elements of Physics".

CHEMISTRY, First year Philos. 2 hrs. per week, Tu. F.

Text: McPherson & Henderson, "Elementary Study of Chemistry".

ASTRONOMY, Second year Philos. 1 hr. per week, F.

Text: Brennan, "Astronomy, New and Old".

GEOLOGY, Second year Philos. 1 hr. per week, F.

Text: Le Conte, "Geology".

LANGUAGES.

9. **ENGLISH LITERATURE.**—This course is intended to be a continuation or complement of the studies pursued in the preparatory period. The Science of Language and a more profound study of the principles of literary construction constitute the chief features of this course. Frequent exercise in writing gives to this class a tone of practical utility; and classical essays are read and commented upon with a view of bringing out their points of literary excellence. The history

of English Literature is dealt with according to the needs of the class.

First and Second year Philos. 1 hr. per week, Tu.

Text: Jenkins, "Handbook of Literature".

10. READING. — As the work of the ministry demands the presence of the priest on many public occasions, it is of the utmost necessity that he be able to read and speak intelligibly. For this reason it has been deemed advisable to set aside a period for detailed instruction in public reading, especially for the advantage of those who are not familiar with the English language. The selection of reading will be such as to enable the students to widen their acquaintance with the masterpieces of English Literature.

First and Second year Philos. 1 hr. per week, F.

11. GERMAN LITERATURE. — This course parallels that of English Literature and is followed by students of German nationality who will be expected to make use of their mother-tongue in their priestly work. Grammar, Rhetoric and Composition form essential features of instruction in this course.

All Philos. 1 hr. per week, Sa.

12. HEBREW. — The understanding of the Scriptures and the appreciation of theological arguments demand an acquaintance with this ancient tongue. Correct reading and the principles of Hebrew Grammar, together with exercises in composition and the translation of the first ten chapters of the Book of Genesis form the subject-matter of instruction in this course.

Second year Philos. 2 hr. per week, Tu. Th.

Text: Mitchell, "Hebrew Lessons".

13. NEW TESTAMENT GREEK. — There is no one conversant with the many problems of New Testament exegesis who did not feel at one time or another the necessity of a first-hand acquaintance with the original text for a thorough understanding of this, unquestionably the most important portion of Holy Writ. To fill this long-felt desideratum, and

in compliance with the directions of the Holy See, a course of New Testament Greek is given to the junior students of Philosophy. This course comprises a review of Greek Grammar with special reference to New Testament usage, and sight reading intended to familiarize the student with the peculiarities of the New Testament vocabulary.

First year Philos. 2 hrs. per week, M. Th.

14. GREGORIAN CHANT. — In addition to the general rehearsal class, held on Saturday afternoon, there is a special period of instruction once a week for the students in the Department of Philosophy. The scope of the course is elementary, and its aim is to impart a knowledge of the principles on which ecclesiastical music is based.

All Philos. 1 hr. per week, W.

15. SOCIOLOGY. — The students in the Department of Philosophy will attend the course of Sunday evening lectures on Sociology, a fuller notice of which will be found below. Cf. No. 39.

16. ART AND ARCHAEOLOGY. — The students in the Department of Philosophy will attend the course of Sunday evening lectures on Christian Art and Archaeology. Cf. No. 40.

17. ACADEMY. — The students of Philosophy will attend and participate in the Academy exercises held on alternate Sunday evenings. A full description of the nature and purpose of these exercises is given under the caption "Aids to Class-Work".

18. SERMONS. — While the students of the Department of Philosophy are not required to write or deliver sermons, they will be present at the general sermon classes held on Wednesdays and Sundays.

DEPARTMENT OF THEOLOGY

Students applying for admission into the Department of Theology must have completed a full course of ecclesiastical studies in the Department of Philosophy. The completion of an ordinary course of Philosophy in a secular college does not entitle an applicant to admission into the Theological Course of the Seminary. Following is the list of studies pursued in this Department:

THEOLOGY.

19. **FUNDAMENTAL DOGMATIC THEOLOGY.**—The chief purpose of this course in Introductory Theology or Apologetics is to set forth and defend the claims of the Church and to establish the existence of its Magisterium. The traditional method of defense is presented at due length, and other current Apologetic systems are explained and their value determined. The tracts "De Vera Religione" and "De Vera Christi Ecclesia" contain the matter for the year's work. They are preceded by a general introduction to the Science of Theology, its nature and divisions. Much importance is attached to the section "de Locis Theologicis", so that the student may have a clear appreciation of the value of theological statements and arguments.

First year Theol. 4 hrs. per week, M. Tu. Th. F.

Text: Herrmann, "Institutiones Theol. Dogmaticae", Vol. I.

20. **SPECIAL DOGMATIC THEOLOGY.**—This, the regular Dogmatic course, continues through two scholastic years, and is open to those who have satisfactorily completed a full period of Apologetics. The tracts read, half of the list each year, are the following: "De Deo Uno", "De Deo Trino", "De Deo Creatore", "De Verbo Incarnato", "De B. V. Maria", "De Gratia", "De Virtutibus Infusis", and "De Novissimis". While recitations from the text-books are in Latin, special attention is devoted to the work of presenting the truths of Religion in correct and intelligible English. Positive doctrinal

matters are emphasized in preference to purely speculative problems. The supernatural character of faith and its teachings is insisted upon in determining the weight of arguments adduced in support of any proposition; while at the same time, the historical standpoint is not overlooked. Rationalism and Modernism are the principal systems treated controversially.

Second and Third year Theol. 4 hrs. per week, M. Tu. Th. F.

Text: Herrmann, "Institutiones Theologiae Dogmaticae".

21. FUNDAMENTAL MORAL THEOLOGY. — First-year students in this Department form a separate class of Moral Theology. The advantages of this arrangement for preliminary instruction are so numerous and evident as to need no comment. The year's work comprises an introduction to the Science, its nature, method and history. Christian teaching on the problem of human destiny is explained and from it life's orientation is determined. The tracts "De Actibus Humanis", "De Conscientia", "De Legibus" and "De Finis Assecutione et Amissione" form an integral part of the program for this class.

First year Theol., 4 hrs. per week, M. Tu. Th. F.

Text: Noldin, Vol. I. "Theologia Moralis", Ref., Bouquillon.

22. SPECIAL MORAL THEOLOGY. — This course is given to the Seminarians during their second and third years in the Department of Theology. The subject-matter is contained in the tracts "De Peccatis", "De Virtutibus", "De Praeceptis Decalogi", "De Praeceptis Ecclesiae", "De Justitia et Jure", "De Contractibus", "De Obligationibus Particularibus", "De Censuris", "De Irregularitatibus" and "De Indulgentiis". The scientific treatment of Christian morality is an essential feature in the formation of candidates for the sacred ministry. Not only are its universal principles stated and vindicated, but their application to conditions of our country and age is also made a matter of relentless concern. The subject of Justice and Rights is considered as of the utmost practical importance,



and a correspondingly larger measure of time is spent in its explanation and adaptation to questions not only of individual but of social and industrial interest as well.

Second and Third year Theol., 4 hrs. per week, M. Tu. Th. F.

Text: Sabetti, "Theologia Moralis".

23. SACRAMENTAL THEOLOGY. — Recognizing the fact that an accurate and ready knowledge of the Theology of the Sacraments is of supreme importance in the immediate preparation for efficient work in the care of souls, the study of the tracts pertaining thereto has been assigned to the fourth or last year of the Theological course. During this year the student devotes himself to his study in both the morning and afternoon classes with the single purpose of mastering the Sacraments. Thus it may well be hoped that the young priest, with principles clear cut and fresh in mind, will be able to grasp and solve efficiently the intricate and involved questions relative to Penance, Matrimony, and other of the Sacraments that so often harass and embarrass young men entering upon the actual work of the ministry. The lines of demarcation between Dogma and Moral, between the *credenda* and the *agenda*, are not drawn with too much precision, simply because such lines can, at best, be established only by approximation. Each Sacrament is viewed in its entirety, in the fulness of its significance and application; dogmatic and moral elements receiving emphasis according as the nature of the Sacrament under discussion seems to demand.

Fourth year Theol., 8 hrs. per week, M. Tu. Th. F.

Text: Herrmann, "Theol. Dogmatica"; Sabetti, "Theol. Moralis".

24. PASTORAL AND ASCETICAL THEOLOGY. — Instruction in this branch of Practical Theology is given to the students during their third and fourth years of the Theology course. The need of definite principles to direct the priest in the *regimen animarum*, — the art of arts, prompts the listing of this class in the Seminary program. The administration of the

Sacraments, religious instruction, spiritual guidance on the way to sanctity and perfection, the management of temporalities,—these form the general topics of the lectures and recitations for this class.

Third and Fourth year Theol., 1 hr. per week, M.

Text: Stang, "Pastoral Theology".

24a. CLERICAL BOOKKEEPING. — The need of system in parochial and institutional management makes it eminently desirable that the priest be familiar with the art of keeping accounts. To guard against the lack of such practical knowledge, the essentials of bookkeeping are explained to the students during the first term of their last year of Theology.

Fourth year Theol., 1 hr. per week, Tu.

SACRED SCRIPTURE.

25. CLASS OF INTRODUCTION. — The work of this class is a continuation of that prescribed in the Department of Philosophy. The course embraces all questions pertaining to the Sacred Scriptures as divine and human books. The main object of this advanced class is the Special Introduction to the Sacred Books, a year being devoted to the books of the Old Testament, and the other to those of the New Testament. While especial attention is given to the various utterances of the Church authorities on the questions coming under consideration, modern views concerning these same questions are not overlooked; and, if needs be, the unsound principles at the root of some of these novel views are laid bare, and their sophistry duly refuted.

First, Second and Third year Theol., 2 hrs. per week, Tu. F.

Text: Lamy, "Introductio in Scripturam Sacram".

26. EXEGESIS. — This course is intended as a means to demonstrate the practicability of the hermeneutical laws, and at the same time, to bring to light some of the treasures of meaning that lie concealed beneath the letter of the sacred text. This course lasts four years, two lectures being delivered

each week. Some portion of both the Old and the New Testament is treated every year. As far as possible, this course is made to harmonize with that of Dogmatic Theology; the parts of Scripture quoted in the different dogmatic tracts thus receive special attention in the class of Exegesis. Broader questions, however, may occasionally be treated, either on account of their own importance, or because of the light they throw upon some parts of sacred Literature, or even to illustrate how problems of Biblical Theology should be dealt with.

All Theologians, 2 hrs. per week, Tu. Th.

ECCLESIASTICAL HISTORY.

27. THE GENERAL COURSE OF CHURCH HISTORY is divided into two divisions, the junior and the senior, each of two years' duration. The junior class is engaged with the history of the early and medieval Church; in the senior division, modern times from the Reformation on are studied. This subject is regarded as one of the most important in the entire Curriculum, as it alone can rightly interpret the series of events and facts that make up the long annals of the world. This study emphasizes the human side of God's handiwork, and lights and shadows are intermingled in the portrayal of the past. Though in a very true sense, the Church of God is immutable, yet there is change and progress in her outer relations with the world. The development of doctrines, worship and discipline; the uprising of heresy; the manifold dealings with successive governments and peoples,—all enter into the composite picture of the Church's life. Events and epochs are studied from the philosophical rather than the chronological viewpoint, in order that the student may be fitted to cope with the objections from without and may find in its study a strong confirmation of the truth of Christ's promise never to abandon his indefectible work.

The Senior Class, Second and Third year Theol., 2 hrs. per week, M. Sa.

The Junior Class, First year Theol., 2 hrs per week, M. Sa.

Text: Funk, "History of the Church", Ref. Jungmann.

28. **PATROLOGY.**—At a time when the historical method of criticism is so much in vogue, the value of this study can scarcely be exaggerated. The purpose of the course in Patristic Literature is not merely to enable the student to form some acquaintance with the names and the principal writings of the early ecclesiastical authors, but more especially to state and establish the rules and principles which help to determine the authority of the Fathers and the authenticity, right use and application of their works in Theology.

First and Second year Theol., 2 hrs. per week, M. Th.

Text: Bardenhewer, "Patrology".

CANON LAW.

29. **THE SEMINARY COURSE IN CANON LAW** aims at imparting a liberal, not professional knowledge of the Church's discipline. For that reason more attention is paid to the general principles of ecclesiastical Jurisprudence than to the details of particular enactments. These latter, in as far as they touch the daily life of the priest, are fully treated in the classes of Moral Theology, Pastoral Theology, and Rubrics. The method pursued is modelled on the program of canonical studies laid down in Pontifical Constitutions for the Roman Universities: the first year, devoted exclusively to the Prolegomena of Canon Law, corresponds to the class of Institutions; the two remaining years, devoted to the tracts "De Personis", "De Rebus", "De Judiciis", "De Delictis et Poenis", parallel the work of the class in Decretals. It is felt that the acquaintance with the history, spirit and interpretation of the Church's laws resulting from such a course, besides being a clerical and scholarly accomplishment, will be of practical service to the priest, no matter what his subsequent sphere of usefulness.

Second, Third and Fourth year Theol., 1 hr. per week, Sa.

Text: Smith, "Compendium Juris Canonici".

SACRED LITURGY.

30. The worthy and devout performance of the Ceremonies prescribed by the Church is among the best traditions

of Kenrick, and the subject is given careful attention throughout the Seminary course. During the third and fourth years of Theology, a special exposition of the rubrics of the Missal, Breviary and Ritual is given to the seminarists. Individually and in presence of the professor of Liturgy, they practise the celebration of the Mass and the administration of the Sacraments. During their last year also, they are made familiar with the rubrics of the Breviary by the recitation of the Divine Office in choir, at which the professor presides.

Third and Fourth year Theol., 2 hrs. per week, W. F.

Text: O'Callaghan, Wapelhorst.

31. JUNIOR COURSE.—One year is spent in the technical study of Sacred Liturgy. Liturgical Laws, Sources, History and an exhaustive study of the Holy Mass form the more important topics of investigation.

Second year Theol., 1 hr. per week, F.

Text: Wapelhorst, "Comp. Sacrae Liturgiae".

32. GENERAL COURSE. — A class attended by all the students of the Seminary is held once a week for practical drilling in the ordinary Church ceremonies. All the sacred functions of more frequent occurrence are considered and the duties of the various ministers explained. Members of the class are invited to mention any mistakes they may have noticed in the chapel services, at which ample opportunity is given the students to familiarize themselves with all that pertains to public worship. On solemn occasions the seminarians are also called upon to participate in Pontifical functions at the Cathedral.

All Seminarists, 1 hr. per week, Sa.

Text: Baltimore Ceremonial.

SACRED ELOQUENCE.

33. HOMILETICS.—A homily on a portion of the Gospel is written by each student in the Department of Theology every week during the last two years of the course. A class of the same nature, and under similar conditions, is conducted in the German tongue. In connection with this class weekly

drills are given in reading the Epistle and Gospel of the previous Sunday, making announcements, and giving catechetical instructions. Members of the Senior Theology class are also appointed to teach Catechism to children on Sunday afternoons in the Churches or Institutions of the city.

Third and Fourth Year Theol., 1 hr. per week, Th.

34. **SERMON CLASS.**—Each student in the Department of Theology writes and delivers two sermons in the year. Those who speak the German, Polish, or Bohemian language, deliver one sermon in one of these languages and the other in English. Each preacher is required to submit his manuscript for criticism and, before preaching, to rehearse his sermon, wholly or in part, before the professor, who makes corrections and suggestions as to voice, position, gestures and delivery. A general sermon class is held every Sunday morning, at which all the Seminarians are present, and other sessions are held on Wednesday evenings according as the number of students may require.

All Theol., 2 hrs. per week, W. Su.

35. **SACRED RHETORIC.**—This is a course of technical instruction in the composition of sermons, conferences and instructions. The choice of subjects, sources and forms of pulpit eloquence, gesticulation, voice, control and similar topics are treated in the manner best calculated to secure needed improvement and advancement. The work of sermon composition will be graded in such a way as to do the largest measure of justice to individual talent.

First year Theol., 1 hr. per week, Sa.

ENGLISH CRITICISM.

36. **GENERAL COURSE.**—To cultivate a love for our English classics and to form a refined literary taste, are the objects of the class of English Criticism. Some of the best works in English literature are each year selected for critical study. One of the plays of Shakespeare is usually among these selec-

tions. Striking passages are closely examined, and their points of excellence are studied with a view to discover the reason of their beauty or strength or other point of superiority. Special care is taken to develop and encourage in the students keenness of thought and accuracy of judgment. Attention is constantly directed to the necessity of combining practice with theory; and for this purpose every effort is made to cultivate a correct, and as far as necessary, an elegant mode of expression.

All Theol., 1 hr. per week, Sa.

GREGORIAN CHANT.

37. SENIOR COURSE.—This class is held weekly for the purpose of training the senior Theologians in the proper rendition of the chant for ordinary public functions. Instruction is also given to form a correct taste in ecclesiastical music.

Third and Fourth year Theol., 1 hr. per week, Su.

38. JUNIOR COURSE.—This class continues the work begun in the Department of Philosophy; and in addition to practical exercises suited to the stage of advancement of its members, technical instruction in the grammar and method of Gregorian music is imparted.

A special choir is devoted to the study of harmonized music, which they render on the greater solemnities at the Seminary and at the Cathedral when required by the Most Rev. Archbishop.

First and Second year Theol., 1 hr. per week, W.

39. SOCIOLOGY.—On one Sunday of every month during the scholastic year, a lecture on Sociology is delivered to the entire student-body. This arrangement will enable the Seminarians to make a complete survey of the subject by the time their Seminary course is completed. The Catholic Church alone can furnish a correct philosophical conception and ideal of the nature of society and of the reciprocal relations of its members. With this definite starting-point, less difficulty will be experienced in determining what is amiss or maladjusted in

existing conditions. The ills of the social body will be lessened or removed only by employing the means provided by Him who is the Author of society. In these lectures various forms of relief work will be suggested, readings will be indicated, and the history of the Church's labors for the amelioration of society will be clearly presented.

All Seminarians, 1 hr. per month, Su.

40. CHRISTIAN ART AND ARCHAEOLOGY. — This course comprises a series of lectures to the students of both the Theological and the Philosophical Departments. One lecture will be given every month during the entire course. The subject of Art is dealt with, not so much because of its cultural value, but because of its close relation to the sacred sciences. Painting, sculpture, music and architecture are all intimately associated with the life of the Church, and their Apologetic value is worthy of consideration. The same holds true of the study of Christian antiquities; and on this account, the lectures should prove not only very interesting, but highly profitable as well.

All Seminarians, 1 hr. per month, Su.

41. ACADEMY. — All the students of the Theology Department attend the general Academy held on Sunday evenings, twice a month, throughout the year. A full account of the purpose and scope of these meetings is given under the caption "Aids to Class Work."

All Seminarians, Alternate Sundays throughout the year.



Philosophers' Text-Books.

Philosophy.....	<i>Zigliara</i>
History of Philosophy.....	<i>Turner</i>
Ecclesiastical History (second year).....	<i>Funk</i>
Outlines of Church History (first year)	<i>Wedewer</i>
Sacred Scripture.....	<i>Lamy</i>
Hebrew Lessons (second year).....	<i>Mitchell</i>
Greek Testament.....	
Ceremonial.....	<i>Baltimore</i>
Handbook of English Literature.....	<i>Jenkins</i>
German Literature.....	<i>Boni II</i>
Astronomy.....	<i>Brennan</i>
Geology.....	<i>Le Conte</i>
Natural Philosophy	<i>Hoadley</i>
Chemistry.....	<i>McPherson & Henderson</i>
Essentials of Biology	<i>Hunter</i>
Holy Bible	
Form of Prayers	<i>Kenrick Seminary</i>
Roman Gradual ad Exemplar Editionis Typicae.....	
Roman Vespersal " " "	
Holy Week	

Theologians' Text-Books.

Dogmatic Theology.....	<i>Herrmann</i>
Fundamental Dogmatic Theology.....	<i>Herrmann</i>
Moral Theology.....	<i>Sabetti</i>
Fundamental Moral Theology.....	<i>Noldin, Vol. I.</i>
Pastoral Theology	<i>Stang</i>
Patrology	<i>Bardenhewer</i>
Sacred Scripture.....	<i>Lamy</i>
Handbook to the New Testament. I. The Gospels	<i>Brassac</i>
Canon Law.....	<i>Smith</i>
Ecclesiastical History.....	<i>Funk</i>
Liturgy	<i>Wapelhorst</i>
Ceremonial.....	<i>Baltimore</i>
Ceremonies of Low Mass.....	<i>O'Callaghan</i>
Holy Bible	
English Criticism. (Vide Index Argumentorum.)	
German Literature.....	<i>Boni II</i>
Form of Prayers.....	<i>Kenrick Seminary</i>
Roman Gradual ad Exemplar Editionis Typicae.....	
Roman Vespersal " " "	
Holy Week	

All Books used by Philosophers and Theologians can be bought at the principal Catholic book stores of the city.

AIDS TO CLASS-WORK.

Class Method.

A text-book is used in every class whose subject-matter permits. At each session a portion of the subject is explained and developed and difficulties are solved. Recitations from the text and the Professor's notes are required as a matter of course. The recitation takes place during the first part of the class-period and is in Latin or English, according to the nature of the subject and the text. No unexplained matter is assigned for recitation. In all classes, but especially in those in which the lecture method is employed, students are required to take notes which the Professors and Director may inspect at discretion.

Reviews and Examinations.

In Moral and Dogmatic Theology and in Philosophy a review of the matter treated is held every ten days. The students are questioned from the text-books and the Professor's notes. In these classes written examinations are held once a month. Besides these, oral examinations are held twice in the year — one at the conclusion of each term. Each student is questioned separately, during the space of fifteen minutes, by the assembled Faculty.

Reports.

Semi-annual reports of the standing of the students in their classes are sent to their respective Bishops. The following scale of marks is followed in all the classes:

- Scala Notarum: I. 95—100: Cum maxima laude
II. 90—95: Accessit ad maximam laudem
III. 85—90: Cum magna laude
IV. 80—85: Accessit ad magnam laudem
V. 75—80: Cum laude
VI. 70—75: Sufficiens
VII. 60—70: Insufficiens (simpliciter)
VIII. Infra 60: Insufficiens (notabiliter)

Argumentations.

Once every week scholastic disputations are conducted in the classes of Theology and Philosophy. Some question in the subject under treatment at the time is selected for discussion by the Professor and announced two days before the time regularly fixed for the disputation. One portion of the class is instructed to prepare the defence of the proposition, the remainder preparing objections. On the appointed day one student is chosen to prove and defend the thesis, and two or three argue, — the Professor acting as moderator.

Three times a year general disputations (*domestic*) are held in presence of the assembled Faculty, on questions in Theology and Philosophy. One or more public disputations take place each year.

Lectures.

Special courses of lectures, on subjects pertaining to the studies pursued in the Seminary, are delivered each year by authorities eminent in the various matters. The students take careful notes of these lectures, and afterwards review them in the academies.

Academies.

Chief among the aids to class-work are the academies. The practical advantages of these exercises can scarcely be overestimated. They supplement the work of the class room — often unavoidably monotonous—by exciting interest in the important subjects there treated, and bringing them into stronger light by the friction of many minds. To secure best results and at the same time, render more extensive the beneficial influence of the exercises, the entire student body assists at the general academy held every second Sunday evening. Papers on various subjects, — theological, philosophical, literary, historical, etc., — are read by students who have been appointed for the work two weeks before. The subject of each paper bears upon some question which is, at the time, under treatment in the class. After its reading, the paper is thorough-

ly discussed by two students previously appointed and by the assembled students and Faculty, — the author's treatment of the subject is criticized, and such points as language and style are not overlooked.

The great desideratum in the academy work is originality of thought. Diligent research in the works of the best authors is required of the student in the preparation of his paper, but he is encouraged to make their arguments his own by as much originality as possible in the arrangement and expression of thought. Thus he utilizes the metal of the masters, but recasts it in the mold of his own individual genius. Such exercise, it is evident, is eminently calculated to suggest original thoughts in the mind of the student, and to give him inspiration and facility for their expression. The danger of extravagance is minimized by the open and free discussion that is given to every subject.

Libraries.

When the Seminary was opened, the Most Rev. Archbishop Kenrick transferred the diocesan library from St. John's Hall to the library hall of the Seminary. The number of books in this collection is estimated to be about ten thousand, — representing the careful selection made during a long life of study and research by the learned Archbishop.

St. Catherine's Library, composed of books collected by the students within the last few years, contains copies of the standard works on Theology, Philosophy, History and Fiction. This library, together with the reading room attached to it, is controlled and managed by the students under the supervision of the Rev. Director. See page 95.



RECORD OF WORK

Sermons

Each student of Theology prepared and preached two sermons during the scholastic year. Besides those in English, sermons were written in German, Polish and Bohemian. The following is a list of the preachers and their subjects during the past year:

JAMES TOWERS—I. *The 1st Beatitude*; 2. *Love of God*.

ANTHONY STRAUSS—I. *The 2nd Beatitude*; 2. *Baptismal Vows* (German).

NICHOLAS BRINKMANN—I. *The 3rd Beatitude*; 2. *Confirmation* (German).

JOHN NOELKER—I. *The 4th Beatitude*; 2. *All Saints* (German).

JOHN GILSENAN—I. *The 5th Beatitude*; 2. *Eternal Salvation*.

EDWARD WALSH—I. *The 6th Beatitude*; 2. *Damnation*.

MICHAEL WALSH—I. *The 7th Beatitude*; 2. *Devotion to the Holy Eucharist*.

MICHAEL O'KEEFE—I. *The 8th Beatitude*; 2. *The Penitential Season*.

GEORGE HEFFERNAN—I. *The Glorious Church*; 2. *St. Joseph*.

PATRICK CANTY—I. *Immaculate Conception*; 2. *The Annunciation*.

CHARLES SCHMALLE—I. *Advent*; 2. *The Souls in Purgatory* (German).

JOSEPH MURRAY—I. *Epiphany*; 2. *Importance of Salvation*.

MICHAEL CRONIN—I. *Labor and Religion*; 2. *Human Respect*.

JOSEPH VOGELWEID—I. *Immaculate Conception* (German); 2. *Candlemas Day*.

GEORGE HAUKAP—I. *"Hail Mary, full of Grace"*; 2. *Preparation for Christmas* (German).

AUGUST FECHTEL—I. *2nd Commandment*; 2. *The Holy Name* (German).

JOSEPH LITTLE—I. *The Sacraments*; 2. *The Resurrection of Christ*.

BERNARD MOORMANN—I. *Human Respect*; 2. *Epiphany* (German).

JOHN HENNESSY—I. *The Departed Priest*; 2. *Month of Mary*.

ISIDORE PAUL—I. *Judgment*; 2. *St. Joseph* (German).

BERNARD O'FLYNN—I. *All Souls*; 2. *The Hail Mary*.

JOHN KRAJICEK—I. *Advent*; 2. *Prayer*.

TIMOTHY MEAGHER—I. *Detraction*; 2. *The Passion of Christ*.

EDMUND CAREY—I. *Scandal*; 2. *Contrition*.

WILLIAM SLOAN—I. *Meditation*; 2. *The Resurrection*.

JOHN O'NEILL—I. *Death*; 2. *Fasting*.

JOHN O'DONOGHUE—I. *Indulgences*; 2. *Death*.

JAMES DOUGLAS—I. *Marks of the Church*; 2. *The Holy Name*.

PETER VATTER—I. *The Annunciation*; 2. *Epiphany* (German).

FRANCIS WEISS—I. *Sloth*; 2. *Obedience*.

JOSEPH NIMRICHTER—I. *Abuse of Grace*; 2. *Works of Charity*.

EDWARD BRODERICK—I. *The Last Judgment*; 2. *The Passion of Christ*.

JOSEPH POELKING—I. *Necessity of Prayer*; 2. *Search for Happiness*.

JAMES BURNES—I. *Love of God*; 2. *St. Patrick*.

JOHN FISHER—I. *The Rosary*; 2. *Delay of Repentance*.

SYLVESTER TUCKER—I. *Holy Name of Jesus*; 2. *Coöperation with Grace*.

PATRICK KELLY—I. *Mortal Sin*; 2. *Fighting for Christ*.

SIDNEY STOCKING—I. *Humility*; 2. *Confidence in God*.

WILLIAM PEZOLD—I. *All Saints*; 2. *Advent* (German).

BERNARD FELDT—I. *Souls in Purgatory*; 2. *Resurrection of Christ* (German).

JOSEPH SULLIVAN—I. *The Resurrection*; 2. *The Prodigal Son*.

ANTHONY SCHUERMANN—I. *The Word of God*; 2. *Ascension* (German).

ALOYSIUS BAUMANN—I. *The General Judgment*; 2. *Pentecost* (German).

- JOHN MARTIN—*1. Venial Sin; 2. Christian View of Joy and Sorrow.*
- WALTER RISKE—*1. Drunkenness;; 2. Anger.*
- JAMES HAFFARNAN—*1. Immaculate Conception; 2. Practical Christianity.*
- CLEMENT BEYERSDORFER—*1. Nativity of Christ; 2. Supernatural Merit.*
- JAMES MCGRATH—*1. Salvation; 2. Bearing Witness to Christ.*
- ALBERT DIXON—*1. Contrition; 2. Christian Fortitude.*
- WENCESLAUS SVEHLA—*1. Love of God; 2. Love of Neighbor (Bohemian).*
- JAMES EHLENZ—*1. Sins of the Tongue; 2. Most Holy Trinity (German).*
- DANIEL FLETCHER—*1. Good Use of Time; 2. Sins of the Tongue.*
- RUDOLPH GERKEN—*1. The Epiphany; 2. Corpus Christi (German).*
- JOHN LYONS—*1. The Sacraments; 2. Faith.*
- CHARLES DVORAK—*1. Friendship of Christ; 2. Divine Providence (Bohemian).*
- EDWARD RYAN—*1. Christian Charity; 2. Frequent Communion.*
- MICHAEL QUINN—*1. Honor of B. V. M.; 2. Striving after Holiness.*
- DENNIS DOWNEY—*1. Faith; 2. Heaven.*
- EDWARD CAHILL—*1. Obedience; 2. Thanksgiving for Gift of Faith.*
- GEORGE KENNEY—*1. Suffering; 2. Catholic Education.*
- RUDOLPH JANTZEN—*1. The Good Shepherd; 2. Sacred Heart of Jesus (German).*
- HENRY SCHAEFERS—*1. St. Joseph; 2. The Assumption of B. V. M. (German).*
- PATRICK DOOLEY—*1. Mortal Sin; 2. Devotion to the B. V. M.*
- BERNARD HULSHOF—*1. Frequent Confession; 2. Sunday Observance.*
- EDWARD UNRUH—*1. Ash Wednesday; 2. Perseverance.*
- JOSEPH O'DONOHUE—*1. Annunciation of the B. V. M.; 2. Envy.*

- JOHN WIERERG—*1. The Rosary; 2. The Mercy of God* (German).
- JAMES GARVEY—*1. Perseverance; 2. Value of Time.*
- EDWARD MCGRATH—*1. Good Intention; 2. Uncertainty of Deathbed Repentance.*
- ANTHONY ZIELINSKI—*1. Mary, Our Mother; 2. Resurrection of Christ* (Polish).
- GEORGE KEATING—*1. Purgatory; 2. The Holy Eucharist.*
- THOMAS FORESTER—*1. Death; 2. Labors of the Apostles.*
- ALOYSIUS WEMPE—*1. Gratitude; 2. Venial Sin* (German).
- FRANCIS PESCHKE—*1. The Last Judgment; 2. Mortal Sin* (German).
- JOHN HEDDERMAN—*1. Holy Name of Mary; 2. Infallibility of the Roman Pontiff.*
- JEROME SCHUTZBACH—*1. Suffering; 2. Particular Judgment* (German).
- NORBERT POHL—*1. Scandal; 2. Confession.*
- JOHN D'ARCY—*1. Mary Most Sorrowful; 2. Christ's Model Prayer in Garden of Olives.*
- THEON SCHOEN—*1. The Sacred Heart; 2. General Judgment* (German).
- PATRICK MELICAN—*1. Frequent Communion; 2. Confession.*
- SYLVESTER MULLIN—*1. Fraternal Charity; 2. Devotion to the B. V. M.*
- HENRY ROPS—*1. Mary, Refuge of Sinners; 2. Punishment of Hell* (German).
- ARTHUR PHELAN—*1. Perseverance; 2. The Nativity of Christ.*
- JOSEPH SELTING—*1. Prayer; 2. The Reward of Heaven* (German).
- JOHN KONKIEL—*1. Life Everlasting; 2. Devotion to the Sacred Heart* (Polish).
- JOSE CAMPOS—*1. Our Lady of Guadalupe; 2. "I Thirst"* (Spanish).
- JOHN DUDEK—*1. Peace; 2. The Holy Rosary* (Bohemian).
- CHARLES VAN WAUS—*1. Prayer; 2. The Holy Name of Jesus.*
- MAURICE COATES—*1. The Incarnation; 2. Veneration of the Cross.*



- JAMES McCaffrey—1. *The Holy Name*; 2. *Excellence of Christianity*.
- GEORGE FALLER—1. *The Great Sacrament*; 2. *Choice of One's Own Death*.
- PATRICK MOLLOY—1. *Consequences of Mortal Sin*; 2. *Fraternal Charity*.
- WILLIAM SCHAEFERS—1. *Sin*; 2. *The Assumption of the B. V. M.*
- JOHN COOK—1. *The Annunciation*; 2. *Happiness*.
- ALOYSIUS CANNING—1. *Heaven*; 2. *The Roman Catholic Church the Only True Church*.
- JAMES WELSH—1. *Death*; 2. *Hell*.
- ANDREW ROBINSON—1. *Fasting and Abstinence*; 2. *Forgiveness of Offences*.
- LAWRENCE MURPHY—1. *The Ascension*; 2. *Holy Communion*.
- EUGENE FIX—1. *The Holy Rosary*; 2. *The Eighth Commandment* (German).
- WILLIAM GOREY—1. *Repentance*; 2. *Gratitude*.
- EMIL DEPREITERE—1. *Love of Neighbor*; 2. *Mass, as a Preparation for Communion*.
- EDWARD NEUZIL—1. *Prayer*; 2. *Holy Communion*.
- JOHN FERRING—1. *Observance of the Commandments*; 2. *The Cross of Christ*.
- WILLIAM GOTT—1. *The Fear of God*; 2. *Prayer*.
- MARCELLUS GRUENEWALD—1. *Devotion to Mary*; 2. *Mercy for the Poor* (German).
- SIDNEY ADAMS—1. *Wrath of God*; 2. *Shadows of the Cross*.
- FRANCIS O'LEARY—1. *Faith*; 2. *Vocation*.
- MICHAEL O'CONNOR—1. *Devotion to the B. V. M.*; 2. *Confidence in God*.
- JOSEPH KLOTT—1. *True Fraternal Charity*; 2. *Tepidity* (German).

ACADEMY

At the Academy sessions held every second Sunday evening during the year the following papers were read and discussed before the student-body:

Dogmatic Theology

God's Knownability

Paper Mr. W. T. Sloan
Discussion Messrs. M. Cronin and J. Krajicek

Consubstantiality of the Divine Word

Paper Mr. M. Cronin
Discussion Messrs. J. Hennessy and J. Burnes

Immanent Processions in the Godhead

Paper Mr. J. Krajicek
Discussion Messrs. J. Little and W. Sloan

The Invisible Mission of the Holy Ghost

Paper Mr. J. G. O'Donohoe
Discussion Messrs. J. Douglas and E. Cahill

The Most Holy Trinity and Human Reason

Paper Mr. A. Schuermann
Discussion Messrs. E. Ryan and M. Quinn

Elevation of Race to Supernatural Order

Paper Mr. J. Murray
Discussion Messrs. R. Jantzen and P. Dooley

The Necessity of the Incarnation of the Word

Paper Mr. J. Fisher
Discussion Messrs. P. Kelly and J. Martin

Moral Theology

Sources of Moral Theology

Paper Mr. T. Meagher
Discussion Messrs. A. Fechtel and P. Canty

The Morality of Indifferent Acts

Paper Mr. G. Haukap

Discussion Messrs. J. O'Neill and J. Nimrichter

The Morality of Acts Voluntary in Cause

Paper Mr. J. Poelking

Discussion Messrs. R. Gerken and G. Kenney

Probabilism

Paper Mr. N. Pohl

Discussion Messrs. J. Lyons and D. Downey

The Object of Human Law

Paper Mr. J. Douglas

Discussion Messrs. A. Baumann and J. Haffarnan

The Nature and Scope of Dispensation

Paper Mr. J. Little

Discussion Messrs. C. Beyersdorfer and W. Svehla

Philosophy*Definition, Its Nature and Laws*

Paper Mr. E. Dinan

Discussion Messrs. C. Yealy and M. Schaller

The Cartesian Doubt

Paper Mr. E. Prendergast

Discussion Messrs. A. Herrmann and G. Gruender

The Scholastic Doctrine of Substance

Paper Mr. G. Donnelly

Discussion Messrs. F. Truhlar and W. Glynn

Free Will and Psychology

Paper Mr. V. Gorzel

Discussion Messrs. M. Rupp and W. Murray

Free Will and Morals

Paper Mr. P. DeLancey

Discussion Messrs. S. Wedge and R. McKeon

Human Soul by its Nature Immortal

Paper Mr. G. Eichenauer

Discussion Messrs. J. Wolf and D. Daly

Metaphysics and Morals

Paper Mr. L. McAtee

Discussion Messrs. H. Macke and W. O'Brien

Formal disputations in Latin were held on the following theses:

Dogmatic Theology

In statu naturae lapsae Deus vera et sincera sed antecedente voluntate vult omnes et singulos homines salvos fieri.

Defendens: Dominus J. Vogelweid.

Arguens: Dominus B. Moormann.

Verbum seu Filius, Secunda SS. Trinitatis Persona, est verus Deus Patri consubstantialis.

Defendens: Dominus P. Canty.

Arguens: Dominus G. Heffernan.

Potestas civilis spiritali ecclesiae potestati est subordinata.

Defendens: Dominus A. Zielinski.

Arguens: Dominus A. Phelan.

Moral Theology

Ignorantia invincibilis non vero vincibilis tollit voluntarium.

Defendens: Dominus P. Vatter.

Arguens: Dominus C. Schmalle.

Licet sequi opinionem vere et solide probabilem pro libertate relicta tutiori pro lege.

Defendens: Dominus S. Tucker.

Arguens: Dominus B. Feldt.

Probabilius est legem ecclesiasticam non posse praecipere aut prohibere actus mere internos.

Defendens: Dominus J. Cook.

Arguens: Dominus J. Schutzbach.

Philosophy

Scepticismus absolutus est intrinsice absurdus.

Defendens: Dominus W. Tucker.

Arguens: Dominus T. Colbert.

Relatio praedicamentalis differt a proximo fundamento ipsam causante.

Defendens: Dominus B. Scheffer.

Arguens: Dominus B. Murtaugh.

Moralitas dependet a Deo ut fundamento et sanctione.

Defendens: Dominus M. Rupp.

Arguens: Dominus M. Connors.

The following original papers were read and discussed by the students of the Moral Philosophy Class:

General subject: BROWNSON'S AMERICAN REPUBLIC.

Edmond Walsh, *Preface and Introduction*

Eugene A. Dinan *Nature and Necessity of Government*

Herman T. Macke...*Patriarchal Theory of Origin of Government.*

Thomas Colbert...*Social Compact Theory of Origin of Government.*

Leo T. McAtee...*Other Popular Theories of Origin of Government.*

Francis D. McCreedy—*Origin of Spiritual and Civil Authority*

Walter J. Tucker *Constitution of Government*

Alfred Thomson.....*Constitution of Government, concluded*

Sylvester Cassidy *The United States*

Wm. J. Murray *Unwritten Constitution of U. S.*

Max. G. Rupp *Written Constitution of U. S.*

Robert E. McKeon *Secession*

Wm. Woltering *Reconstruction*

Victor J. Gorzel *Political Tendencies*

Wm. H. O'Brien *Future Destiny of U. S.*

Michael Connors *The Democratic Principle*

Michael N. Schaller *Constitutional Guarantees*

James H. Willet .. *Native Americanism and Knownothingism*

Percival De Lancey.....*State of Country and Home Politics*



CHRONICLE

FORMAL OPENING OF KENRICK SEMINARY

The following address was made by His Grace, the Archbishop of St. Louis, to the students of Kenrick Seminary, on the occasion of its formal opening, November 27, 1915. The Archbishop said Mass at 7 o'clock, the feast being that of the Manifestation of the B. V. M. of the Miraculous Medal:

My Dear Students: It is proper, I think, to begin my remarks this morning by congratulating you, your professors and myself on our being here to-day in the new Kenrick Seminary. At last we have reached the goal of our ambitions; we have attained the object of our hopes. Those who strive and hope and trust in God generally succeed. We have striven, we have hoped, and above all, we have trusted in God, and, thanks to the goodness of God, we are at length able to welcome you in this new institution. I am happy, your professors are happy, and I am sure you, too, are happy to have the Seminary removed from the dirt and gloom of the city.

The advantages out here are many. You have nature at her best. From the sun's rising beyond the eastern lake until his setting behind these western hills, she is continually unfolding before you her beauty and magnificence, bidding you at the same time ascend from the knowledge and appreciation of the visible things of her domain to the knowledge and appreciation of the invisible things of God. The joy, sunshine and brightness that surround you are reminders of the joys of your vocation. The purity of the air you breathe should ever keep before you the purity of heart for which you should be conspicuous. The angelic virtue must ever rank first in your esteem and affections. Only the pure of heart can see God; only the pure of mind can properly understand the mysterious things of God.

His Grace then went on to enumerate the other graces and virtues necessary for an ecclesiastic, singling out humility and singleness of purpose as of paramount importance, "American life," he declared, "is conspicuous for its want of humility. High ambitions, and exaltation of purpose are characteristic of American youth. And because these high aspirations are so rarely realized, there is resultant a restlessness and sourness of soul that render otherwise capable men practically useless. Ambition should find no place in the ranks of the clergy. Singleness of purpose should characterize the priest. God's honor and God's glory should alone occupy his mind and his heart. He should love to

work with the Master in the lowly way of the cross; he should strive incessantly to set up the humility of Christ over against the ambition of the world. In vain will he endeavor to win souls to God if he is proud and haughty. Pride repels, while humility charms and captivates."

The Most Reverend speaker then passed on to the consideration of the various ecclesiastical branches of study, dwelling at length upon the art of oratory and public reading. "The world," he continued, demands that the priest be a good preacher. Nor is it unreasonable in this demand. It knows well the command of the Master to His apostles. 'Go and preach!' and it reasonably expects that the young priest, after years of preparation will be able to fulfill that command. Preaching depends largely upon the heart, since it is nothing more than the outward expression on the lip of the inward truth that is burning at the heart. Without the culture of the heart you may be able to produce the orator or the lecturer, but never the preacher. Consecrate then, your hearts to God. Have them ever beating in harmony with the Sacred Heart of your divine Model and Master. Do not be too much taken up with the stilted methods of preaching that are only too common to-day. The rules of oratory are simple and few. They may all be summed up in two little words: Be natural. The praeternatural preacher is an anomaly. The people do not understand him; they are even scandalized at him. Honest men do not want his "piety-a-la-mode"; they are craving for the plain truth that comes forth from the well-spring of a sincere and devout heart.

"But, in order that your naturalness may be acceptable to the public, take care that unbecoming speech does not become a second nature to you. The Caribbean women, we are told, have two languages, one to be used when speaking among themselves, the other when speaking to their husbands. It is to be feared that students likewise sometimes endeavor to have two languages, one to be used in ordinary conversation, the other in preaching. And what is the result? Their sermons present a strange mixture of Bossuet and Peter Finley Dunne; of Holy Scripture and unholy slang. In vain will you endeavor to put off while in the pulpit, your ordinary manner of speech. Your conversation of to-day is the basis of to-morrow's sermons. It requires more than a genius never to betray in the pulpit the vitiated character of his daily conversation."

His Grace next exhorted the students to practice themselves assiduously in public reading, praising the old gentleman, who, after years of vain endeavor to catch the reading of the gospel, has left one and one-half million of dollars to the Catholic Church for the sole purpose of training young priests how to read the gospel. "I would advise," he continued, "that you read and re-read the advice of Hamlet to the players. It contains all the philosophy of public reading and speaking.

You may not attain to the last perfection of oratory—it requires a genius for that—but you can, all of you, by painstaking effort, become not merely respectable but even pleasing speakers and readers.

“Closely allied to reading and speaking, and of equal importance,” continued His Grace, “is the art of singing. The priest, if he would acquit himself well of his functions, must know how to sing. Do not imagine that singing is for the weaker class and below the dignity of a philosopher or theologian. Do not be too conceited to give yourself up to learning how to sing. The Church ceremonies demand it of you. The low mass, short sermon, and big collection order is passing away, and the Church’s liturgy is gradually coming to its own. Deem yourselves privileged in being permitted to sing the canticles of the Lord; in being allowed to perform on earth the functions that the angels and saints rejoice to perform in heaven.”

Requiescant in Pace!

Two priests and one promising aspirant to the holy priesthood, whose names appeared in our last annual calendar, have since passed, we hope, to their eternad rewards.

Rev. James F. Sullivan, who made his entire course of philosophy and theology at the Kenrick, and was ordained May 25th 1907, was since that time Assistant Pastor in the Parish of St. Ambrose, Chicago. He died Feb. 25th 1916.

The second of the Kenrick Alumni to be called to his reward during the year was the Rev. Francis J. O'Rourke, who died April 25th 1916. Since his ordination June 1st 1912, Father O'Rourke had been assistant Pastor of the Church of Our Lady Help of Christians, Chicago. He, too, made his philosophical and theological studies at Kenrick.

Carl Raymond Yealy, of the second philosophy class, died at St. John's Hospital, St. Louis, May 8, 1916. He had been sick at his home in Ste. Genevieve since the Christmas vacation, but was brought to St. Louis before his death. — A Solemn Mass of Requiem for the repose of his soul was celebrated in the Chapel of the Seminary, May 11th.

Kenrick Alumni Association

On the occasion of the dedication of the New Kenrick Seminary, a meeting of the Alumni was held, and the Alumni Association reorganized. A large number were in attendance.

The election of Officers resulted as follows: Honorary Presidents, The Most Rev. Archbishop of St. Louis, the Rt. Rev. Bishop of Dallas, the Very Rev. President of Kenrick Seminary.—President, Rev. J. P. Spencer, S. T. L.; Vice-President, Rev. John P. Doran; Secretary, Rev. H. E. Amsinger, S. T. L.; Treasurer, Rev. J. J. Godfrey.

Our New Monsignori

The visit of an Apostolic Delegate to a city might naturally be expected to produce an increased loyalty to Rome and the Holy Father. That such was the general result of his sojourn in St. Louis there is no reason to doubt, but the appointment of two of our representative priests to the household of the Sovereign Pontiff was a delicate and felicitous evidence of a strengthening of the bonds of union between the Rome of the West and the Rome of the Popes. The Kenrick Faculty extends its hearty congratulations to Monsignor Tallon and Monsignor Tannrath, on their elevation to the dignity of Domestic Prelates to His Holiness. In both cases the honor is well merited. If there is to be any reward for personal worth and much work well done, then we say that our two dignitaries have received no more than their due. Though the honor was a surprise to the recipients, yet, now that it has been conferred, there is no room for astonishment. Monsignor Tallon has held a prominent and respected place among the St. Louis clergy for two score years. In parochial work he has given a striking example of efficient zeal, and his labors in connection with the building of the new Seminary are too well known to need further comment now.

We think that not only the clergy, but the laity as well, perhaps even in a higher degree, will rejoice at the evidence of appreciation which is found in Monsignor Tannrath's appointment. The measure of an ecclesiastic's worth is not always the same for clergy and laity, but in the present instance all will be one in the final estimate. Monsignor Tannrath is no stranger to St. Louisans, and his work as chancellor of a great Archdiocese has been characterized by a sense of devotion and sacrifice seldom equalled.

The Kenrick Faculty shares deeply in the joy of the new Prelates. In the honor paid them by Rome all St. Louis is honored, and the thanks of all will go out to our Archbishop and to His Excellency for the gracious tribute. One pleasing feature about such dignities is that they do not entail the departure of the distinguished recipients from amongst us. Welcome to the Purple, Monsignori; we are sure it will become you well!

NEW KENRICK SEMINARY IS SOLEMNLY DEDICATED BY ITS
BUILDER, MOST REV. J. J. GLENNON, D. D.
ARCHBISHOP OF ST. LOUIS

*The Apostolic Delegate, Most Rev. John Bonzano, D. D.
Pontificates*

ARCHBISHOP OF SAN FRANCISCO PREACHES MASTERFUL DISCOURSE

The Apostolic Delegate, His Excellency Most Rev. John Bonzano, D. D., arrived in St. Louis on the evening of April 26, 1916, to officiate at the dedication of the magnificent and beautiful New Kenrick Seminary on the following day; the day which marked the thirteenth anniversary of the coming of His Grace, Most Rev. John J. Glennon, D. D., to St. Louis as its fourth spiritual chief. Early in the morning of April 27th, the invited clergy and distinguished prelates began to pour in until the number reached about 350 priests, 6 monsignors, 15 bishops, 4 archbishops and His Excellency, the Papal Representative in America.

At 10 o'clock in the morning the services of Dedication began with all the elaborate and impressive ritual of Holy Church. The 165 seminarians were gathered in the large sacristy of the Main Chapel, whence they marched in procession to the Memorial Vestibule, where His Grace Archbishop Glennon sang the prayers of Dedication while the seminarians chanted the "Asperges". After the blessing of the exterior walls, the seminarians slowly moved into the chapel all the while chanting the Litany of the Saints; following immediately came Archbishop Glennon with his attending ministers. The Litany being ended the Archbishop formally dedicated the Collegiate Chapel

to its intended purpose. During the Dedication ceremony, His Grace was assisted by Rt. Rev. Mgr. P. W. Tallon and Rt. Rev. Mgr. J. J. Tannrath. The Masters of Ceremonies for the day were: Rev. M. S. Brennan, Sc. D., and Rev. J. T. Hoover, C. M., of the Seminary Faculty.

After the Dedication services proper the visiting priests were ushered into the Chapel. Directly after the priests came the parade of purple. Each of the bishops and archbishops was accompanied by two chaplains, priests clad in cassock and surplice. Last of all came His Excellency, Archbishop Bonzano, the celebrant of the Dedication Mass, surrounded by his Deacons of Honor, Very Rev. W. H. Musson, C. M., and Rev. Jos. Wentker, and the Deacon and Sub-Deacon of the Mass, respectively, Rev. J. L. O'Regan, C. M., and Rev. A. V. Gart-hoeffner. Messrs. Theon Schoen and John J. D'Arcy acted as trail bearers.

After the Gospel of the Mass the distinguished assemblage listened to a sermon rich in literary art, noble in thought, masterful in delivery, by the eloquent and polished orator, His Grace Archbishop Edward J. Hanna of San Francisco. Before his sermon, the Archbishop read a letter of congratulations and blessing from His Holiness, Pope Benedict XV. to Archbishop Glennon.

At the end of Mass the seminarians escorted the clergy and ministers of the Mass to the front entrance where all posed for a photograph. Then the Very Rev. M. S. Ryan, C. M., D. D., Ph. D., president of the seminary, invited the guests to the spacious refectory where dinner was served.

At 4:30 o'clock in the afternoon the guests assembled in the auditorium of the seminary to be entertained by the seminarians with this program:

Overture, "Reception"	R. Schleppegrell
Chorus, "Oremus pro Pontifice Nostro"	Singenberger
Students' Address	Rev. William T. Sloan
Faculty Address	Rev. Francis V. Corcoran, C. M., D. D., Ph. D.
Chorus (a) "Hunting Morn"	Rheimberger
(b) "Prayer to the Virgin"	Schaller
Orchestra, "Bridal Rose"	Lavallee

At 6:30 o'clock in the evening another banquet in keeping with the festivity was served to the students, which when ended, brought to a close the celebration of the day. This day's celebration was purely ecclesiastical.

Since it was impossible, owing to the lack of space in the chapel, to have the laity present at the dedication on April 27th, His Grace of St. Louis, in his gratitude towards the laity, who so kindly and cheerfully assisted by their contributions in the building of the seminary, continued the celebration during the following day. At 9:30 o'clock a. m., a solemn high Mass was sung for the benefactors of the seminary by Rev. W. P. Barr, C. M., D. D., Ph. D., with Rev. Mr. Nicholas Brinkmann as deacon, Rev. Mr. Michael Walsh, sub-deacon, Rev. Mr. John Gilsenan, master of ceremonies. The Apostolic Delegate presided on the Episcopal throne, the Rev. C. L. Souvay, C. M., D. D., D. S. S., was assistant priest, with Rev. F. V. Corcoran, C. M., D. D., Ph. D., and Rev. F. J. Remler, C. M., as his diacons of Honor. Archbishop Glennon occupied the diocesan throne with Rev. P. W. Tallon and Rev. J. J. Godfrey as chaplains. At the end of the Mass His Grace, Archbishop Glennon, addressed the congregation in a simple and heartfelt sermon. He told the laity that by their liberal donations to the seminary they were preserving the life of the Catholic Church of St. Louis and even of the world; for by their help, young Levites were being trained and educated for the priesthood, who will later on become "their leaders, their defenders, their protectors."

Distinguished Prelates Present at Dedication of Kenrick Seminary

The following members of the American Hierarchy attended the ceremonies of dedication day, Thursday, April 27, 1916:

His Excellency, Most Rev. John Bonzano, D. D., Apostolic Delegate.
Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati.
Most Rev. James John Keane, D. D., Archbishop of Dubuque.
Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco.
Right Rev. Maurice F. Burke, D. D., Bishop of St. Joseph, Mo.
Right Rev. John Joseph Hennessy, D. D., Bishop of Wichita, Kan.

Right Rev. Theophile Meerschaert, D.D., Bishop of Oklahoma, Okl.

Right Rev. Edward P. Allen, D. D., Bishop of Mobile, Ala.

Right Rev. John Francis Cunningham, D. D., Bishop of Concordia, Kansas.

Right Rev. Thomas F. Lillis, D. D., Bishop of Kansas City, Mo.

Right Rev. John B. Morris, D. D., Bishop of Little Rock, Ark.

Right Rev. Edmund P. Dunne, D. D., Bishop of Peoria, Ill.

Right Rev. John Ward, D. D., Bishop of Leavenworth, Kan.

Right Rev. J. Henry Tihen, D. D., Bishop of Lincoln, Neb.

Right Rev. Austin Dowling, D. D., Bishop of Des Moines, Ia.

Right Rev. Henry Althoff, D. D., Bishop of Belleville, Ill.

Right Rev. Thomas Joseph Shahan, D. D., Rector of the Catholic University.

Right Rev. Joseph S. Glass, C.M., D.D., Bishop of Salt Lake, Utah.

Right Rev. Ferdinand Brossart, D. D., Bishop of Covington.

Among the more than 350 priests, in attendance were the following:

Right Rev. Mgr. J. A. Connolly, V. G., St. Louis.

Right Rev. O. J. S. Hoog, V. G., St. Louis.

Right Rev. M. J. Fitzsimmons, V. G., Chicago, Ill.

Right Rev. Mgr. Gustave Depreitere, V. G., Oklahoma.

Right Rev. Mgr. Drumgoole, St. Charles Seminary, Overbrook, Pa.

Right Rev. Mgr. John B. Peterson, St. John's Seminary, Boston.

Very Rev. Thomas Finney, C. M. V., Perryville, Mo.

Very Rev. Patrick McHale, C. M. V., Germantown, Pa.

Very Rev. A. J. Burrowes, S. J., Prov., St. Louis, Mo.

Very Rev. Alfred Cagney, C. P. Prov., Chicago, Ill.

Very Rev. Frank P. Beekmann, Rector Mt. St. Mary's Seminary, Ellenora, O.

Very Rev. M. A. Drennan, C. M., Rector Niagara University, N. Y.

Very Rev. John P. Michaelis, Rector St. Mary's Seminary, Cleveland, O.

Very Rev. W. H. Musson, C. M., St. Mary's Seminary, Perryville, Mo.

Very Rev. J. W. Moore, C. M., St. John's Seminary, Brooklyn, N. Y.

Very Rev. Francis J. Schaefer, St. Paul Seminary, St. Paul, Minn.

Very Rev. Bernard J. Otting, S. J., Rector St. Louis University.

Very Rev. W. L. Hannon, President St. Ambrose College, Davenport, Ia.

Very Rev. James J. Sullivan, C. M., St. Louis, Mo.

Very Rev. Joseph Weckesser, S. M., Chaminade College, Clayton, Mo.

Rt. Rev. Patrick W. J. Tallon, President Seminary Board, St. Louis.

- Rev. Francis Gilfillan, Seminary Board, St. Louis, Mo.
 Rev. F. J. Jones, Seminary Board, St. Louis, Mo.
 Rev. E. J. Shea, Seminary Board, St. Louis, Mo.
 Rev. Joseph Wentker, Seminary Board, St. Louis, Mo.
 Rev. Peter Wigger, Seminary Board, St. Louis, Mo.
 Rev. Dr. Martin S. Brennan, St. Louis, Mo.
 Rev. P. V. Byrne, C. M., St. Mary's Seminary, Perryville, Mo.
 Rev. Dr. Dennis J. Dunne, Chicago, Ill.
 Rev. D. P. Harrington, Rector of the Cathedral, Omaha, Neb.
 Rev. Dr. F. P. Havey, S. S., St. Mary's Seminary, Baltimore, Md.
 Rev. F. V. Nugent, C. M., New Orleans, La.
 Rt. Rev. John J. Tannrath, Chancellor, St. Louis.
 Rev. Bro. John A. Waldron, S.M., Chaminade College, Clayton, Mo.
 Rev. Edward J. Walsh, S. M., St. Vincent's Mission House, Springfield, Mass.
 Rev. Peter M. H. Wynhoven, Vice-Chancellor, New Orleans, La.

*Dinner Served to the Guests of Kenrick Seminary on the
Occasion of its Dedication*

When the guests of the Kenrick Seminary Faculty took their places in the spacious and elaborately decorated refectory of the Seminary, they found at their places a beautiful designed medal and a no less beautiful Dedication Book as souvenirs of the occasion. The medallion, an artistic creation of the Steiner Engraving Company, contained the figure of His Grace, the Archbishop of St. Louis on one side and on the reverse a cut of the Seminary with the Archbishop's coat of arms, both sides being suitably inscribed according to traditional ecclesiastical usage.

The Dedication Book, designed, engraved and printed by Woodward & Tiernan Printing Company of St. Louis, consisted of eighteen pages with an eight-page extended double cover of buff antique, of woven stock with embossed sunken panel. The decorations for cover were in gold bronze and purple, with pen drawing and engraved lettering. The souvenir contained various views of the New Seminary, four single half-tones and eight half-tones grouped. The book was tied with purple ribbon and inserted in antique envelopes.

The dedication page in brown and purple was as follows:

1818 "AD CLERI DISCIPLINAM" 1916

Welcome to the president and faculty of the Kenrick Seminary
to their guests on the occasion of the dedication of the
New Kenrick Seminary, April 27, 1916

MENU

	Canape	
	Green Turtle	
Celery	Olives	Radishes
	Braised Sweetbreads	
	Chicken Patties	
	Stuffed Tomatoes	
	Larded Fillet of Beef	
	Browned Potatoes	
	Peas	
	Lettuce and Tomato Salad	
	Ice Cream and Assorted Cakes	
	Cheese and Crackers	
	Coffee—Cigars	
	Mineral Water	

BANQUET MUSIC

By Students' Orchestra

"Spirit of Independence"	A. Holzmann
"Blue Ribbon"	L. H. Losey
"Still Alarm"	C. H. Harris
"Rose Maid"	Geo. A. Meyer
"Flip Flap"	H. Von Burg
"Cecile"	F. W. McKee
"Old Hickory"	H. Lincoln
"Dreams at Sunset"	F. H. Losey

*Sermon by Archbishop Hanna of San Francisco for Dedication
of Kenrick Seminary*

Eloquent and Impressive Discourse

In the presence of the representative of the Vicar of Jesus Christ,
in the presence of those who claim their prerogatives and mark their
descent from the Apostles themselves, in the presence of the galaxy of
noble priests who bear Christ's saving message unto the men of this
generation, we dedicate this noble temple unto the service of God, we

set aside this magnificent structure as a home for those who in their day must go forth to bring the light and saving strength of Christ to the age just dawning upon us. Even in this great city, whose life has been bound up so irrevocably with Catholic tradition, the event of to-day will cause no more than a ripple of the tide of the life that surges around us. On the morrow this celebration will be a mere memory, and men will ask what message these strangers of yesterday have for the World, what influence this artistic pile will have on the lives of the men who roundabout us dwell?

Kind listeners, we have a message and this institution has a mighty mission. Our message is absolutely vital to the men of this day and generation, absolutely vital to the religious life, and to the civic life of our Commonwealth; absolutely vital to the stability of our national life; and in the ways of God's design, this institution is necessary that this vital message may be carried unto the children of men.

Men who read the World's history aright must recognize that Christ is the dominant figure in the World's story, and men must also allow that in fulfillment of prophecy the seed of Abraham has been multiplied e'en as the stars of heaven, that the "nations walk in Christ's light, and Kings in the splendor of his rising", that he literally rules from sea to sea. Men must recognize that against His Church the gates of hell have not prevailed, and that mid all the convulsions and changes of the World, Peter commands today from the height of Rome's seven hills, vaster in his rule of peace, than Rome of old in her rule of arms. Men must recognize that in God's providential care of His Church, the sacerdotal order is essentially bound up with the cause of Christ, with the very existence of His Church, and if the work of Christ is to continue, there must be priests, priests equal to the task, given of old to the Apostles, of "teaching all nations," and bringing every soul unto the obedience of Christ, and men must finally recognize that only the priestly order sent by Christ can give men that wisdom and that strengthening grace which are necessary for the healing and for the permanence of the nations.

We come then not "in the persuasive words of human wisdom," we come not in wealth nor in power, but in virtue of a commission from Him, who must rule, and of whose kingdom there can be no end. We come in an evil day when the Kings of earth have risen up against the Lord and against His Christ. What then is our task, and how may we hope to accomplish our work given us of God? We are passing through a revolution greater than the French upheaval; we are passing through a revolution that is the real outcome of that great denial as it was the outcome of the Reformation. For a century men have been attacking not only the ascendancy of Christ and of His Church, but they have been assaulting the very foundation of belief in the super-



ADMINISTRATION BUILDING FROM THE EAST.

natural, of hope, yea of morality itself. "Verily have the Kings of earth risen up against the Lord." These kings of earth have been gifted by God with rare understanding; they have been schooled unto the highest culture; they have investigated with scientific accuracy and with patient determination; they have made nature's forces to do their bidding; they have talked loudly of the rights of men; they have promised a new liberty; they have proclaimed the rule of the people as the coming of a new era, and they have declared that Christianity had its day, and Christ and His rule must pass. Under their direction would come progress, liberty, brotherhood; yea, an abiding peace.

Those who read the signs of the times wondered at the bold assertions, for liberty never seemed in greater jeopardy; all restraint has been cast off, and crime and crime's results have appeared on all sides. Corruption seemed eating at the very vitals of our public life, and the men who in their foolishness imagined themselves Kings, were indeed only tools and only slaves.

Then in a single night a foolish world lulled to sleep by vain promises awakened to the horrors of a revolution greater than the World has known for centuries. For progress there is a return to savagery; for liberty there is martial law; for brotherhood there is the deepest race-hatred; for peace there is the roar of cannon and the clash of arms. From East and West all Europe is filled with soldiers, whose numbers are untold, the millions of Asia are stirring from their long sleep and in "their rising no man can tell their power"; at home there are rumors of war, and though our position makes for peace, still there is no peace, for strange unrest and strange doubt mark our national life. The old religious ideals that swayed our Fathers are fast losing hold; ideals of the sacredness of family life, ideals of sacrifice for the common cause, ideals of high personal honor, ideals of the place and of the obligations of wealth, ideals of man's duty to the State and to the Nation, ideals of obedience to law, ideals of the holiness of patriotism, ideals of subjection to God, and stranger than all, though our condition would warn us that we are not all sufficient, we boast that we have within ourselves all that is needed for the curing of our ills, and our restoration unto our former glory.

But for the moment men are aroused unto the greatness of the danger, and finding little hope in the arms in which they trusted are asking whither they may turn? As they look up they see the figure of Christ on the summit of the ages, as they turn the pages of history they remember that he conquered the might of Rome, was more forceful than Greece's stately wisdom; they recall that through His Church He saved Europe from the domination of the Moslem; they know that through this same Church He preserved unto the world its remnant of liberty and culture; they are not ignorant that the Reformation passed

leaving Christ's cause still triumphant, nor do they deny that in spite of a century of opposition the position of Christ is as strong today as at any time since the middle ages; they finally see that the guarantee of the World's liberties depends upon a right reckoning with the dignity of man, and a right subjection of man to law and to discipline, and they understand that in the doctrine of Christ man's dignity is safe-guarded, while his weakness is strengthened, his nature disciplined not only by a wise moral direction, but by communication of grace and power.

While the World thus unwillingly mayhaps acknowledges the power of Christ, while truth never dominant in the World has a new hold on man, surely this is our hour, surely this is our time for greater effort, greater hopes, greater beginnings. Are we equal to our task? For unto us was the truth committed—We are the leaders in the great army of Jesus Christ, we are the watchmen that tell of the night, we are the rulers in God's Kingdom on Earth, the lips of the priest hold wisdom and the people "seek the law from his mouth." We are Christ bearers unto the world, we are the strength of the Church, we are her glory and if we are faithful to our ideal Christ must reign in the hearts of men.

But how must we accomplish our task? It is when we feel the weight of the great burden which rests upon us that we turn to you to whom has been given the care of our seminaries, for in the traditional way of the Church you must send forth the Captains that will lead the armies of the Lord of Hosts.

In this gathering it were useless to speak of the dignity of the priesthood, to recall to your minds that he offers the sacrifice once offered on the Holy Rood, that the grace of the Precious Blood flows through him unto men, that the deposit of truth is on his lips, that he goes about doing good and healing those oppressed by the evil one, that he is "another Christ", a light unto the world, and salvation unto the children of men.

In this great gathering it were again without purpose to tell you that priestly dignity brings mighty responsibility, and that this responsibility is measured by the value of immortal souls, made in God's image, redeemed in the blood of the Man of God born unto a mighty inheritance in Christ, an inheritance of faith, of truth, of hope, of love here, and of the blessed vision that makes men happy hereafter.

But on this occasion it may not be out of place to speak of the qualities of mind, and of heart necessary for him who is clothed with the sublime dignity and burdened by the mighty responsibility of the priesthood of the new covenant and who must go forth e'en as the disciples of Christ went forth to bring back to Christ a world tired of the higher things, a selfish world, a world that counts achievement in

treasures, in pleasure, in gold. It will be well to tell the kind and temper of man you must here bring up, that he may be an Apostle of Christ to bring this land of ours to a realization of its great need, to lead it back to the old paths, to turn our people from the things that pass quickly from all devouring commerce and gain, from low political ideals, from false ideals of education, from soul destroying pleasure, from pride and boasting to Christ and to His teaching, which alone can save it from ruin and destruction.

Because the Church is the continued life of Jesus Christ the Priest has been termed in ancient tradition "another Christ." In studying the character of Christ as told in the gospel story, we mark in him distinct traits of mind, of heart and of character. In his moral teaching in the words that fell from his lips we discern a peculiar simpleness, joined with wondrous depths and wondrous elevation. While the rudest may understand his words, they at the same time sound the deepest places of human experience, and lift us above the common things of life to the higher things of the soul. "Blessed are the Poor, for Theirs is the Kingdom in Heaven." "Blessed are the Meek, for they shall possess the land." "My yoke is sweet, My burden light, you will find rest for your souls."

This sublimity of intelligence has marked him as unique through all the ages; for though the words of other wise men are treasured, and rightly so, they have not the simple elevation of the words of Christ, they appeal not as pure truth nor have they been able like the wisdom of Christ to be valid to all the ages, and at each new crisis of the world to be equal to the great work of human regeneration. But the men of sublime intelligence in history have not been men touched by human misery, have not shown great sympathy nor great tenderness of heart. Not so Christ, who shows forth as no one else does that true love is kind. He was kind to the old and kind to the young. "Suffer Little Children to come unto Me and forbid them not." He was kind to the rich, to whom he told the truth, and kind to the poor, whom he helped by word and by example. "Blessed are the poor for theirs is the Kingdom of Heaven."

He was kind to the sick and kind to the well. "When evening was come they brought him all troubled with divers diseases and laying hands on them he cured them and sent them away." He was kind to the outcast and to the sinner who had fallen out of life's ways. "Did no one remain to condemn thee; no one Lord; then neither do I, then go in peace and sin no more." Yea, when the film of death was drawing over his eyes he saw fitness for paradise in the man at his side who had been a murderer and a thief. However, the great test of manhood is not intelligence alone, not sympathy alone, but these with dignity, with poise, with strength, with power under control, with pas-

sionate enthusiasm for the right, allied with great diffidence in self, great humility, and in these things Christ is the supreme figure of all history. When all was trouble how calm he was. "Oh ye of little faith." When they threatened his life how quiet and dignified he ever remained. When they robbed him of his honour he was silent. When they beat him with rods he uttered no complaint. "He was led as a lamb to slaughter, and he opened not his mouth." And yet though he was meek and humble of heart, how strong ever was his assertion of his great dignity as Messiah, as Son of God. "Art thou a King? Thou sayest it. Verily I am, and you will see Son of Man coming in the clouds with great power and great majesty." It is this strength touched by sympathy and intelligence that has enshrined his name in the hearts of men through all the centuries, and has made him a thousand times more living since his death, has placed him as the corner stone of humanity, so that he may not be removed from the City of God as it rises through the ages without disturbing the very foundations of this world's life.

It is men after this model that the seminaries must send forth to the conquest of the world. As teachers they must have the wisdom of Christ, as offerers of sacrifice they must be holy, as rulers they must be kind, dignified and strong; there must be wisdom, there must be knowledge. Saint Augustine, who was our profoundest doctor, has said, "Without knowledge it is not possible to have the virtues which make life holy," and the gentle Francis of Sales stoutly asserts that ignorance in a priest is more dreaded than sin, because it does not merely lead to his own ruin, but dishonors and degrades the priestly character. In the crucial time of the Reformation when ignorance was largely the cause of trouble, the institution of the seminary was the way to true reform, and the aim of the Church has been ever since to create through the seminaries a priesthood in which the highest culture of mind, the deepest knowledge of the doctrine of Christ are joined with that discipline which makes for strength of character, tenderness of heart, holiness of life. I need not say to those who hear my words that this education embraces a perfect knowledge of our mother tongue, the instrument through which we tell our story of Christ. I need not say that this education includes a knowledge of those languages in which are enshrined the treasures of the wisdom of other and of better days. I need not tell you that this education demands the culture which comes of a sound philosophy without which man can not think aright or defend. I need not tell you that this education means a knowledge of the whole counsel of Christ, a knowledge of the problems that vex our day and our generation and above all things a knowledge of the manner in which the wisdom of Christ, as taught in the tradition of the Church, must be applied to the solution of these problems, and

finally, I need not suggest that this education means above else—teachers. Teachers who know and feel that their place is the most responsible in the life of the Church;

Teachers that understand that in dignity none can with them compare;

Teachers who keep the method and the life of Christ burned into their very souls;

Teachers who teach with an authority that comes from God himself;

Teachers who are in touch with the life of the world around them;

Teachers who make their lectures living, burning, leaping things instinct with life;

Teachers who know and who feel that every bit of knowledge they give unto their hearers ought to result in action, in life, in love;

Teachers whose minds are big enough to grasp a world and all its needs and to apply to these needs the wisdom that will answer the world's doubts and give light where all was darkness.

And finally I dare say to those assembled here that these teachers, after they have been found humble and strong, must be trained in the best schools of this world, that neither time nor treasure must be spared so that they may be wanting in naught that is best, naught that is necessary for their life's calling.

The seminary men must open the mind, refine it, fill it with knowledge of Christ. The seminary must give to its students mastery over the knowledge they possess and power to apply this knowledge to the world's needs. The seminary must give exactness, address, yea, and eloquent expression.

But I would be false to my mission today did I not lay even more stress on imitating Christ in sympathy, in self-sacrifice, in zeal and in strength. The work of Christ in our land is always the work of education, particularly the education of the young, who are the hope of the coming generation. Like Christ the priest must suffer—"Little Children To Come Unto Him". The work of Christ in our land of plenty is, strange to say, the defense of the poor; poor himself, the priest must know the value of property in order to help those who struggle on and who find life's burden too hard to bear; and this sympathy with the poor will stimulate a desire for a knowledge of the social remedy given in the gospel, and so needed in our time. The work of the Church in our land is with the rich who give us their treasure for the up-building of the Kingdom of God, and the priest must have courage to tell the rich and the powerful the right use of wealth of which they are only stewards. The work of the priest in this land is with the out-cast and with the sinner. He must see in them the image of God and the blood of Christ. The work of the priest in this land is in behalf

of the thousands who are outside the fold and to these he must make appeal, not only by his knowledge, but by his dignity, his kindness, his forgetfulness of self, his immolation on the altar of Christ. In these days when men hate us and would persecute us for Christ's sake, we must know the power of silence, the strength of a kindly word. In these days when men speak falsely of us and take our honor, we must bear all for him who for us became an outcast. In these days when men are fearsome to speak the truth we must boldly announce the way of God. We must live for the truth, and if necessary for the truth, we must calmly die. In these days when the world needs Christ's message—as it has not needed it for centuries—we must surrender ourselves unreservedly, irrevocably to the service of truth, we must sunder all ties, we must have no aspirations beyond the service of Christ and like the Master, we must be consumed with zeal for the will of the Father, the salvation of man. In a word, we must give all if we would have all.

In the seminary this means master teachers in the school of Christ; it means men who have consecrated themselves without reserve; it means men who ponder by day and by night the life of Christ and who by law of association become Christ-like; it means men who daily say with St. Paul, "I live not I, but Christ lives in me."

This means in the selection of our aspirants to the priesthood the cleanness of life, the sacrifice of self and the strength of love and of purpose which are necessary ere men may be moulded unto the fullness of the age of Christ.

We have then a message, a saving message, a necessary message unto the world. In the seminary men must be trained to bear this message unto those who sit ever in the shadow of death. This training means the highest culture of our spirit, a deep knowledge of the law of Christ, the application of this law to the needs of the world today. This training means great teachers who will mould the lives of those who grow unto the hope of the Church into men of knowledge, of dignity, of strength, of poise, of humility, into men of forgetfulness of self, of that love of Christ which will prevade all their actions and of that consecration of life in which Christ is supreme.

Am I asking more than our task demands? Dare you say the ideal is impossible of attainment? Why not rather have faith in the sublime destiny that awaits us in this land of promise? Why not feel that if the proper enthusiasm were enkindled all would be easy? Why not know that this is our hour if we are only true to our high calling? Why not try to appreciate that we have a people eager for the truth if the truth be placed before them aright? Why not be big enough to answer to our brothers' needs? Why are we of a coming generation not equal to the men who out of seeming nothing builded magnificently

in the days just passed—builded magnificent seminaries in Baltimore, in Milwaukee, in Philadelphia, in Cincinnati, in Boston, in New York, in St. Paul, and I say with becoming modesty, in Rochester and in San Francisco?

It is when thoughts like these well up spontaneously, that we turn to him whose guests we are. Well and nobly has he builded here, and our hearts go out to him in loving praise and congratulation. There is nothing wanting here, and if men will labor, the ideal we have drawn may be fulfilled.

The surroundings uplift while they tell by their very greatness that mighty work is expected, work so great that it has exacted immense sacrifice of treasure and marvelous artistic skill. In difficult times Saint Vincent of Paul was raised by God to bring Christ's message unto the poor, and to restore to its rightful splendor the dignity of the priesthood of Jesus Christ. We have here the sons of Saint Vincent eager to carry on the work which for centuries has been theirs, of training priests unto high priestly ideals, and of inspiring in them love for those in need. We have here the sons of Saint Vincent eager to show to the world that the love for Christ which consumed even unto holy martyrdom of spirit, their Holy Father is their love today, and we can but pray that they may be worthy of the great Apostle of Charity, worthy too of the men who have gone before and who in this chosen place built so well.

Thus it is that we face the future with the confidence that is full of joyous hope. We know indeed our task and we know Him in whom we have to put our trust. We know how great a burden has been put upon us and how necessary we are in God's design for the weal of the Nation, and weak though we be and humble, we feel ever that "underneath are the everlasting arms." We know we are the few and we know that those who trust us not are the many, the rich, the powerful, the cultured of earth, but not in numbers, not in riches, not in the power do we place our hope of success, but in the truth which must ever triumph, and in the zeal and in the courage of undaunted men who have given all to follow Christ.

Dare I not then fortell that here and elsewhere in our favored land we shall rear a temple on the top of God's mountain, to which all may come for light, for strength and for hope. A temple worthy of our fathers who fought the good fight and have gone before, worthy of this land of magnificent promise, worthy of the Church that has been a mother to the ages, worthy of the priesthood which is the Church's glory and worthy of Christ, who in his priests must live, must triumph, must conquer.

*Address of the Archbishop of St. Louis to visiting Prelates
and Priests*

The celebration today, namely, the dedication of our new Seminary, is an event of importance, not alone for this diocese, but for all this Western country. And that it is so, is evidenced by the many distinguished prelates who honor the occasion by their presence.

I should not be the one to impugn the dignity of, or the important place allotted in the Catholic Church to the Cathedral—I should not be one to argue against the up-building of cathedral churches, and their beautifying; at the same time, I do not hesitate to say that the Seminary occupies in the diocese, and in the Church, if not a more ornamental or dignified, a more useful and vital place.

The first Seminary established was the Apostolic College. Our Lord was the teacher there; and those whom He specially trained He called disciples, whom, afterwards, He commissioned as apostles. He taught them sometimes by the lakeside, by the banks of the river, in the streets of the city, or in the temple at Jerusalem. They not only heard His Words, but witnessed His works. To others, He spoke in parable; to them, He gave the explanation. From that first Seminary grew the College of Apostles; and from it, the material was taken from which to build the Christian Church. In the Church's economy, thereafter, the Seminary must hold, not only a high historic place, but, also, a function most vital. It is out of the Seminary that the Church renews itself; for it is out of the Seminary that they come who have received the Holy Ghost; and their going out is the sending of the spirit of God. There is truth in the old saying, "As is the priest, so are the people"; but, the statement could be completed by saying, "as is the Seminary, so will be the priests." And this especially will be true of this America of ours; for, as here, and indeed everywhere, to-day there is growing the spirit and form of democracy—the spirit which has many faults and exaggerations; yet, whereof the Church must take account, and does take account, proving itself to be at home just as much, if not more, when clad in the garments of democracy as when enthroned in the palaces of kings; but, which, also demands vocations from that democracy—young men who shall be segregated from the people, but still themselves from the people, who, trained in a seminary, the outcome of the people's generosity, shall there learn the words of wisdom—shall there receive the unction of the Spirit—shall there prepare themselves to become the apostles, the teachers of that democracy, making of it the Kingdom of God—the sheep-fold of Christ, wherein they as leaders and shepherds, shall guard in God's name the people they serve.

These be calamitous times. The air is filled with misgiving. The vision of the future is blurred. We know only that death and destruc-

tion are all around. When these wars will end, we know not; nor, what, humanly speaking, will be their fateful outcome for the Church of God. There are some who hope that the test of a life's oblation, so admirably responded to by the Catholic soldiers on this side, and that, may bring about under God's providence a great revival of faith—a great renewal of spirit—a chastening, and a purification which should open the way for the gospel-light to grow in diffusion, and the spirit of Christ to become dominant once more. Others, having in mind the history of the past, fear that the end of the war may be the beginning of anarchy—may see the resurgence of the worst, rather than the best, especially among the defeated nations. While we know that the future of the Church is in the hands of God—while we know it will survive the cataclysm; yet, we also know that the measure of its prosperity is due to our co-operation with the will, and the grace of God. So that when the war is over, nothing will stand better, as a promise of the Church's triumph, than a body of clergy equipped in obedience, intelligence, and consecration, who, being prepared in seminaries such as these for that day, will then give an account of themselves, leading men and nations, that otherwise might waver, to the triumph of faith—to the restoration of Christendom—to the brighter and better days that we hope await the Church of God.

So, the attendance of so many distinguished prelates evidences the high and holy purpose to which the dedication of a seminary is directed. And it becomes, therefore, a pleasing duty for us to express our deep appreciation of, and our best thanks for their visit.

To Our Most Excellent Apostolic Delegate we are indebted in a special manner, because of the pressing work he laid aside—the long journey he came, and the graciousness and dignity which he brings with him. The letter of our Holy Father, which was read for you, was written at his prompting. So, we have not only the representative of the Holy Father with us, but, that presence fortified by the autograph, which the Holy Father has sent.

To the Archbishops of Cincinnati and Dubuque, and to the Bishops of the Province, and those from neighboring Sees, we tender our thanks and appreciation; and we promise, in so far as it is possible, to return their kindly visits.

To the distinguished Rector of the Catholic University—his coming is most fitting; for all seminaries of the land are associated with, and look to the great Institution at Washington as the keystone in the arch—as the ecclesiastical sun of their planetary system.

And the learned men who represent the various other Seminaries of the country, and who honor our Seminary today by their presence, we offer to them the kindest of welcomes, knowing the labors and responsibilities that burden them, and the training and learning that

to them is necessary in the accomplishment of their work. Some irreverent person has recently said, that it is easy enough to get material for a bishop; but few, indeed, are fitted to be at the head of an ecclesiastical seminary.

*Address at the Reception in Honor of His Excellency, the
Most Rev. Apostolic Delegate, and Visiting Prelates
and Priests at Dedication of Kenrick Seminary*

(Delivered by Rev. Dr. F. V. Corcoran, C. M.)

Your Excellency, Most Rev. Archbishops, Right Rev. Bishops, Right Rev., Very Rev., and Rev. Fathers:

That a representative of Kenrick's faculty should extend formal welcome to you, its honored guests today, will occasion no surprise; rather would the absence of such a feature from the program seem to call for explanation. To me, therefore, is given the gracious privilege of telling you the profound happiness we experience because of your coming to us today. The familiar words of the Eastertide liturgy are most appropriate—"this is the day which the Lord hath made; let us rejoice and be glad therein!"

The importance of this occasion in the early history of our new Kenrick is vividly indicated by this most reverend and honorable assembly. That must be a momentous occasion, indeed, which prompts and secures the ready presence of him who is amongst us as the immediate representative of our great White Shepherd.

To Your Excellency, first of all, are we indebted and to you in a very special way do we extend a heartfelt welcome to the institution of which we are so justly proud. Your own character and experience as well as your exalted office are an assurance of your deep interest in the life and work of a Seminary. Your labors at the world-famed "Propaganda" permit us to claim you as one of us, and make your participation in these dedicatory services doubly appropriate and doubly appreciated.

To you, the illustrious members of our American Hierarchy, we are deeply grateful for the honor your presence brings to our celebration. We are keenly aware that it voices your concern for the upbringing of the clergy and your encouragement for the work which is to be done here at Kenrick.

We of the Faculty are especially pleased to greet the representatives of other ecclesiastical seminaries who are here. They perhaps, more fully than others, are conscious of the underlying importance of these festivities; and it will gladden their hearts to see this evidence of progress in a work to which they themselves are so ably devoting

their lives and interests. To them, therefore, is our welcome given with that spirit of brotherhood which is above and beyond all caste or class; and with it, we bespeak their sympathetic co-operation.

To our Alumni who have come back home today to share in the joy of their Alma Mater is there need of a verbal assurance of welcome? Certainly they know that our hearts thrill and glow with pride and love at seeing them once again. Our one desire is to see the bonds and ties of union grow in number and strength; so that, whether far or near, they may ever know that they are still of the family and household of the New Kenrick, as they were faithful sons of the Old. May God fill your hearts, you "Kenrickiani," with a strong and lasting love for the name and fame of your Alma Mater, and be assured that she is filled with an uninterrupted interest in the success of your generous efforts in the service of the Master.

The Clergy of St. Louis, especially those of the diocesan phalanx, feel so completely identified with today's ceremony that it is only with reluctance they can consider themselves as guests. Let the identification be made as complete as possible—it but adds to our joy to acknowledge so intimate an association. This gathering is an additional evidence that we have here a united clergy, zealously striving to exemplify in their character and work the highest ideal of priestly dignity. We greet you, therefore, noble priests of the great St. Louis Archdiocese; and our greeting is a pledge that we shall endeavor to form for you associates worthy, not only of their holy office, but of the privilege of working side by side with you in this chosen portion of the Lord's vineyard.

To you all it is clear that we have here an institution materially adapted in every detail and circumstance to the sublime purpose that gave it being. The value of an institution, however, is not determined exclusively or primarily by such standards; and it would be lamentable, indeed, were the inner formation of spiritual and intellectual upbuilding to be measured by a lower standard than that expressed in the material structure and environment. We are conscious of our grave responsibility here; and we are determined, so far as in us lies, that there shall be no lack of symmetry, no want of proportion in the execution of the charge entrusted to us. The training of future priests is no commonplace function, and it is not an exaggeration to say that it yields to no other department or form of education in importance and dignity. We are eager, with God's aid, to form good priests, to form competent priests, with that relative competency which alone is possible in the case. It is our hope, no modest hope, that the name of Kenrick will stand for what is best and truest in clerical education—and earnest love for our calling is the foundation of our hope.

Our country has witnessed very noteworthy progress during the last several decades in providing means and facilities for an adequate preliminary discipline for the aspirants to the holy ministry, and a nearer approach to the ideal is being effected. Guidance is not wanting, and we know authoritatively the goal towards which we tend. The Church has spoken and acted luminously because of her jealous regard for the honor of her priesthood. In accordance with her direction, we stand on the principle that the clerical education is a work apart; and so far as circumstances permit we are eager to make it such. The Council of Trent speaks in unmistakable terms on the subject, and orders that from the age when the ordinary signs of priestly vocation begin to manifest themselves, candidates should be placed in an environment and subjected to a formative discipline distinct from others and in full accord with the clerical calling. The Fathers at Baltimore inculcated the same principle; and the pronouncements of the Sovereign Pontiffs, the learned Leo, the saintly Pius, and the present sore-tried and courageous successor of St. Peter, restate the content and spirit of the older legislation and adapt it to our own needs.

Direction from these eminent sources we are anxious to follow, the more so as they express the theoretical and practical convictions of him whom we all wish to honor today, our illustrious and beloved Metropolitan, the Most Rev. John Joseph Glennon, of St. Louis.

This, then, is our attitude, most distinguished guests, this the course we shall attempt to follow, and the honor done us by your presence at our solemn dedication, will incite our perseverance. Our work at Kenrick shall be guided by the direction of Rome, and it shall be permeated by the spirit of him who labored so heroically "ad cleri disciplinam," the saintly priest, Vincent de Paul.

*Address of His Excellency, the Apostolic Delegate, to the
Students of Kenrick Seminary*

My dear students: I think it is only proper to explain first my reasons for speaking to you after having declined to respond to the toast to the Holy Father, I was then in presence of a gathering of distinguished ecclesiastics, and I felt abashed; but I am quite at home here amongst the Seminarians. A considerable portion of my life was spent among the students of the Propaganda, and we were happy in having several Americans in their number. But even though I feel at home with you, I have no intention today of making a formal address; I would rather prefer to indulge in a friendly chat with you. It is unnecessary for me to say that your program, so well arranged and so perfectly executed, afforded me great pleasure. I rejoice in having been present with you to dedicate this monument of learning and

virtue. It was well worth my while to come all the way from Washington and my gratitude for the kindly reception given me is due to all, especially to your Archbishop. In extending an invitation to me, I think His Grace must have recalled our first meeting of several years ago, when to our delight, he presided at the distribution of prizes in the old Propaganda. But he had likewise in mind something far more far-reaching than that. He wished to have the Holy Father, in the person of his representative, present here today. And it was the attention to the Vicar of Christ which permeated today's entire program that I appreciated most. Fitting, indeed, it is that he should be represented in the dedication of a Seminary, since without him neither the episcopacy nor the priesthood is possible. The keen interest manifested by the Roman Pontiffs in all that pertains to the Seminary is evident all down through the centuries, but it has become most pronounced since the time of the Council of Trent. It might be well, by way of illustration, to review briefly what the last three Pontiffs have done in this regard. Leo XIII, as you know, was wholly taken up with the safeguarding of the deposit of doctrine; with the restoration to its primitive glory of the sound philosophy and theology of St. Thomas. Pius X perfected the work of his predecessor, dealt a death blow to Modernism, and gave further directions along spiritual lines. His appreciation of the importance and responsibility of Seminary work was ever manifest. I remember well my own touching interview with him when I made a vain attempt to be excused from assuming the office of Delegate to the United States. "No," he answered me, "you must obey. Your arguments are not convincing. You have been rector of a Seminary the responsibility of whom is far greater than that of the Delegate to the United States." Benedict XV, notwithstanding the trying and weighty questions confronting him, has found time to manifest his zeal for the wellbeing of the Seminary. Proof of this is given in the newly organized Congregation whose sole work is to look after the interests of Seminaries and Universities. This solicitude on the part of the Supreme Pontiffs should impress you, my dear students, with the greatness of your calling, should urge you on in your fidelity to their every regulation. Everything here is inspiring. Your every need is attended to. Good professors, faithful sons of St. Vincent de Paul that they are, have consecrated their lives to you. A faithful, generous clergy and laity have made great sacrifices to remove every obstacle to your progress. Your Bishop looks to you with hope, while the priests of the diocese are anxiously waiting for your needed assistance. Bring then, dear students, these just expectations to a happy realization. It were a sacrilege for you not to do so.

In conclusion let me repeat what I have often said before to my students of the Propaganda: Be as holy as Saints and as learned as

Doctors. Learning and virtue are the two wings on which you are to mount to heaven together with the souls entrusted to you. So labor as if you were shortly to become Bishops, Cardinals, or, even Popes, and yet, be so humble as to be content to remain all your lives country curates. If I would single out any special virtues necessary for you I would mention humility and obedience. Experience has convinced me that without these brilliancy of mind counts for nothing, while on the contrary, a humble and obedient priest is a power in the hands of his Bishop. Once more I thank you, once more I congratulate you, and from my heart I bless you in the name of Our Holy Father, wishing you the fullest measure of happiness and success.

PAPAL AUTOGRAPH LETTER
for
 DEDICATION OF NEW KENRICK SEMINARY

Venerabili Fratri
 Joanni Archiepiscopo S. Ludovici
 S. Ludovicum

BENEDICTUS PP. XV

Venerabilis Frater

Salutem et Apostolicam Benedictionem

Ad cetera pastoralis providentiae sollertiaeque tuae testimonia, aliud nunc accedit idemque iucundissimum Nobis, utpote inde petitum, unde catholicae rei pendent vigor et incrementa. Dicimus de novis Seminarii tui aedibus, quas conditas suffragante pia bonorum largitate, te proxime dedicaturum accepimus. Nihil sane optabilius quam ut sacra haec studiorum domicilia non multiplicentur solum, sed disciplina sancta ac doctrinarum studiis floreat adeo, ut qui ibidem in Ecclesiae spem succrescunt, quam concitant sui expectationem, eam, effecti boni milites, ad sua reversi tueantur. Coeptum interim Cleri populique tui recordatione ac memoria consecrandum, tibi atque illis ex animo gratulantes, Nos quoque faustis omnibus ac precatione sancta vix exortum libentissime prosequimur, hoc nimirum a Deo postulantes, ut sint oculi eius aperti super domum istam nocte ac die.

Auspex coelestium adiumentorum Nostraeque testis benevolentiae Apostolica sit Benedictio, quam tibi, Venerabilis Frater, Seminarii eiusdem moderatoribus, doctoribus decurialibus atque alumni omnibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXXI Martii MCMXVI, Pontificatus Nostri anno secundo.

Benedictus PP. XV

A Memorable Day

Not often in a lifetime is one privileged to witness an assemblage of priests and prelates as brilliant as that which the solemn dedication of the new Kenrick Seminary called together. The event will go down as one of the most important in the annals of this Archdiocese; indeed it would scarcely be an exaggeration to rank it with the epoch-making events in the history of the Church in the United States.

It was highly fitting that the personal representative of Our Holy Father should have been there to solemnize the blessing of that magnificent temple of ecclesiastical science and virtue, which the illustrious metropolitan of St. Louis, encouraged and assisted by a zealous clergy and devoted people has erected; and at the same time to witness that spirit of enthusiastic loyalty to the Holy See, which is characteristic of the clergy of this Archdiocese. The cordial welcome accorded His Excellency is an indirect, though a very striking proof, that the Seminary has been faithful to its trust. For if the strength of the Church be in her unity, it follows that an institution devoted to the education of the clergy must, above else, train up a priesthood strongly attached to that centre whence sacerdotal unity flows. And if further proof were needed of the sterling quality of our clergy, His Excellency must have beheld it in those splendid church edifices, centres of well-organized parishes; in the remarkable number of well-equipped institutions devoted to higher as well as elementary education; and finally and above all in the numerous centres of charitable activity where loving hands administer to the wants of Christ's poor; for the Catholic eleemosynary institutions in St. Louis are unsurpassed elsewhere in the United States or for that matter in the whole Catholic world.

It must have been gratifying to the distinguished head of the Catholic University and to the representatives of other seminaries, to behold the vital interest here displayed in that cause to which they have devoted their lives. It was Bishop Challoner, we believe, who said that every priest engaged in the



work of teaching in a college or seminary, sooner or later experiences a longing to take up the active work of the ministry. Yet, if the cause of ecclesiastical education is to be served rightly, this desire must be sacrificed; a successful professor cannot look upon his task as a mere stepping-stone, he must regard it as a life-work.

Now the one earthly consolation afforded him is the ability to carry on his work under favorable circumstances; and this consolation, alas, is too often denied him. Not so, however, here in St. Louis. It has been the earnest care of our archbishops—and in this they have been seconded by the large humanity of a generous clergy—to second the efforts of those who have devoted their lives to the work of education. And if the building of the new Seminary was delayed, it was only that it might in grandeur respond to that noble ideal which John Joseph Glennon entertains of the purpose to which it is dedicated.

The dedication of the new Seminary was full of deep significance, not only to the clergy, but to the laity also. As His Grace pointed out, the spiritual interests of the faithful are in the hands of those placed over them. It must, therefore, have been a source of consolation to them to be assured that the priests who will look after their children and their children's children, will, through their generosity, be afforded every possible advantage.

Nor can we refrain here from speaking a word of praise concerning the architects, to whom the building of the Seminary was a labor of love. Did they hear the eulogies passed upon their work by the many competent critics who were present at the dedication, it must have afforded them the artist's consolation.—*Western Watchman*.



ORDINATIONS

The Most Rev. John J. Glennon, D. D., Archbishop of St. Louis, presided at the ordinations in the seminary chapel during the year.

December 17, 1915, the following gentlemen received

SUBDIACONSHIP

Mr. James J. Towers	Diocese of St. Louis
" Anthony T. Strauss	" "
" Nicholas W. Brinkmann	" "
" John J. Noelker	" "
" John J. Gilsenan	" "
" Edward T. Walsh	" "
" Michael P. Walsh	" "
" Michael O'Keefe	" "

On December 18, 1915, the same Rev. Gentlemen were raised to the Diaconate.

On April 7, 1916, the following gentlemen were promoted to the

SUBDIACONATE

Mr. Isidore A. Paul	Diocese of Dallas
" Edmund A. Carey	" Alton
" William T. Sloan	" "
" Peter C. Vatter	" St. Joseph
" Francis Weiss	" New Orleans
" Joseph E. Nimrichter	" Grand Rapids

On the next day the same Rev. Gentlemen received Deaconship.

On June 13, 1916, the Most Rev. Archbishop promoted the following Rev. Gentlemen to the

PRIESTHOOD

Rev. James J. Towers	Diocese of St. Louis
" Anthony T. Strauss	" "
" Nicholas W. Brinkmann	" "
" John J. Noelker	" "
" John J. Gilsenan	" "
" Edward T. Walsh	" "
" Michael P. Walsh	" "
" Michael O'Keefe	" "
" Edmund A. Carey	" Alton
" William T. Sloan	" "
" Peter C. Vatter	" St. Joseph
" Francis Weiss	" New Orleans

On June 13, 1915, the following received

MINOR ORDERS

Mr. Patrick J. Canty	Diocese of St. Louis
" Michael F. Cronin	" "
" Bernard H. Moormann	" "
" John Hennessy	" "
" James F. Burnes	" "
" John J. Fisher	" "
" Sylvester I. Tucker	" "
" Patrick P. Kelly	" "
" Sidney P. Stocking	" "
" William G. Pezold	" "
" Bernard G. Feldt	" "
" Michael J. Sullivan	" "
" Anthony F. Schuermann	" "
" Aloysius B. Baumann	" "
" John J. Martin	" "
" Walter A. Riske	" "
" James A. Haffarnan	" "
" Clement A. Beyersdorfer	" "
" James F. McGrath	" "
" Albert J. Dixon	" Leavenworth

Mr. Wenceslaus Svehla	Diocese of St. Louis
" James Ehlenz	" "
" Daniel C. Fletcher	" Oklahoma
" Rudolph A. Gerken	" Dallas
" John Lyons	" St. Louis
" Charles J. Dvorak	" Dallas
" Edward P. Ryan	" St. Louis
" Michael A. Quinn	" Lincoln
" Dennis V. Downey	" St. Joseph
" Edward J. Cahill	" Alton
" George J. Kenney	" "
" Rudolph Jantzen	" Belleville
" Henry F. Schaefers	" Davenport
" Patrick J. Dooley	" St. Louis
" Bernard A. Hulshof	" Oklahoma
" G. Joseph O'Donohoe	" Dallas

On the same day the following received

TONSURE

Mr. Sylvester I. Tucker	Diocese of St. Louis
" Anthony F. Schuermann	" "
" Aloysius B. Baumann	" "
" John J. Martin	" "
" Clement A. Beyersdorfer	" "
" Albert J. Dixon	" Leavenworth
" James Ehlenz	" St. Louis
" Rudolph A. Gerken	" Dallas
" George J. Kenney	" Alton
" Henry F. Schaefers	" Davenport
" Bernard A. Hulshof	" Oklahoma
" G. Joseph O'Donohoe	" Dallas
" John R. Wieberg	" St. Louis
" James A. Garvey	" Oklahoma
" Anthony J. Zielinski	" St. Louis
" George P. Keating	" "
" Aloysius A. Wempe	" "
" Francis J. Peschke	" "

Mr. John M. Heddermann	Diocese of St. Louis
" Jerome F. Schutzbach	" "
" Norbert E. Pohl	" "
" John J. D'Arcy	" "
" Theon S. Schoen	" "
" Patrick J. Melican	" "
" Sylvester C. Mullin	" "
" Henry F. Rops	" "
" Arthur J. Phelan	" Leavenworth
" John B. Dudek	" Oklahoma
" Charles A. Van Waus	" Davenport
" Maurice E. Coates	" Kansas City
" James J. McCaffrey	" "
" George E. Faller	" Alton
" William H. Schaefer	" Wichita
" John H. Cook	" St. Louis
" Aloysius M. Canning	" "
" James J. Welsh	" Davenport
" Andrew J. Robinson	" Alton
" Lawrence J. Murphy	" Davenport
" Eugene J. Fix	" Belleville
" Edward W. Neuzil	" Davenport
" John B. Ferring	" Chicago
" William F. Gott	" St. Joseph
" Marcellus J. Gruenewald	" Belleville
" Sidney B. Adams	" Dallas
" John F. O'Leary	" Sioux City
" Joseph J. Klott	" Dubuque

June 17, 1916, the Rev. Isidore A. Paul was ordained priest by Rt. Rev. Joseph P. Lynch, D. D., Bishop of Dallas, Texas.

June 24, 1916, Rev. Joseph E. Nimrichter was raised to the priesthood by Rt. Rev. Henry J. Richter, D. D., Bishop of Grand Rapids, Michigan.

SOCIETIES

LEAGUE OF THE SACRED HEART.

DIRECTOR—Rev. J. T. Hoover, C. M.

PROMOTERS—Messrs. Aloysius Baumann, Jas. Haffarnan, Walter Riske, John Fisher, James Barry, John O'Donoghue, William Sloan, Francis Schaefer, George Kenney, John Konkiel, John Krajicek, Walter Tucker, Thomas Colbert, James Willett, Eugene Dinan, Herman Haukap, Edward Prendergast.

All the students are members of the League of the Sacred Heart. The first Friday of every month is a general Communion day.

THE EUCHARISTIC ASSOCIATION

of the Kenrick Seminary was organized on Holy Thursday, April 2, 1896. Its object is to promote devotion to Our Lord in the Most Blessed Sacrament. Seminarians not yet in Holy Orders are eligible to membership. As soon as a member has received Subdeaconship, he is supposed to join the Priests' Eucharistic League, for which the Eucharistic Association is a preparation. The one duty is to make a full continuous hour of adoration before the Blessed Sacrament at least once a month. A plenary indulgence is granted for the monthly hour of adoration, which is applicable to the souls in purgatory, and seven years and seven quadrages for each additional hour.

DIRECTOR—The Very Rev. Rector of the Seminary.

PREFECT—Rev. James J. Towers.

SECRETARY—Rev. Anthony T. Strauss.

KENRICK MISSIONARY SOCIETY.

This Society was organized March 30, 1914. Its purpose is to foster a living interest in all the missions of the Church. The means employed to attain this end are twofold: first, the students are made conversant with the Church's missionary activity at home and abroad by listening to serial papers at their regular meetings and by assisting at illustrated lectures from time to time during the year; secondly, they are encouraged to set aside all their spending money during Lent and to contribute half of it to the support of Home Missions and half to the support of Foreign Missions, the student in each case being left free to entrust his alms to the missionary organization he himself prefers.

MODERATOR—Rev. Joseph P. Donovan, C. M.

SECRETARY—Mr. Joseph A. Vogelweid.

RECEIVERS OF ALMS—Messrs. August Fechtel, Wenceslaus Svehla, John Konkiel, Edmond Walsh, Thomas Colbert, Walter Tucker, Daniel Daly.

ST. CATHERINE'S LIBRARY ASSOCIATION.

MODERATOR—Rev. J. T. Hoover, C. M.

PRESIDENT—Mr. Joseph A. Vogelweid.

VICE-PRESIDENT—Mr. James Burnes.

SECRETARY-TREASURER—Mr. Patrick Kelly.

LIBRARIAN—Mr. Joseph Selting.

ASSISTANT LIBRARIANS — Messrs. Bernard Feldt and Dennis Downey.

The object of this Association is to cultivate a literary taste, to afford members the opportunity to become familiar with the choicest authors and to keep them posted on current literature.

To accomplish these ends the members have free access to the library and reading room during the time of recreation. The Catholic papers and magazines are constantly on file.

KENRICK ATHLETIC ASSOCIATION.

CENSOR—Rev. J. T. Hoover, C. M.

PRESIDENT—James Haffarnan.

VICE-PRESIDENT—Francis Peschke.

SECRETARY-TREASURER—Aloysius Baumann.

CUSTODIAN—Alfred Thomson.

The object of this Association is to promote proper athletic sports among the students. All exercises in this line are carried on exclusively among the students of the Seminary and no contests of any kind are allowed with other institutions or outsiders, on the Seminary grounds or elsewhere. Athletics is not permitted to interfere with regular scholastic duties.

KENRICK BILLIARD ASSOCIATION.

CENSOR—Rev. J. T. Hoover, C. M.

PRESIDENT—Daniel C. Fletcher.

VICE-PRESIDENT—Joseph Sullivan.

SECRETARY-TREASURER—John Martin.

CUSTODIAN—John Konkiel.

The object of this Association is to afford indoor amusement in disagreeable weather and during the season of winter. The members of the Association are taxed monthly to defray current expenses.

ST. VINCENT'S TOTAL ABSTINENCE SOCIETY.

SPIRITUAL DIRECTOR—The Very Rev. Rector of the Seminary.

PRESIDENT—Joseph Murray.

VICE-PRESIDENT—Joseph Sullivan.

SECRETARY-TREASURER—James Burnes.

This Society was organized in 1910. Its present membership is 114. It is maintained that if the candidates for the Priesthood are banded together under the banner of total abstinence during their seminary career, and if they go out of the seminary total abstainers, it will be a great safeguard for themselves, and they can with greater consistency and fruit propagate temperance and wage war on the curse of drunkenness.

LIST OF STUDENTS

Adams, Sidney Bernard	Dallas
Barry, James Martin	St. Louis
Baumann, Aloysius Benedict	"
Beyersdorfer, Clement Archibald	"
Blasco, Dominic	New Orleans
Bremerich, Joseph Anthony	St. Louis
Brinkmann, Nicholas Wenceslaus	"
Broderick, Edward Elbert	Chicago
Burnes, James Francis	St. Louis
Cahill, Edward James.....	Alton
Campos, Jose	El Paso
Canning, Aloysius Michael	St. Louis
Canty, Patrick Joseph	"
Carey, Edmund Aloysius	Alton
Cassidy, Sylvester Leo	St. Louis
Coates, Maurice Edward	Kansas City
Colbert, Thomas Ignatius	New Orleans
Connors, Michael Joseph	St. Louis
Cook, John Herman	"
Cronin, Michael Francis	"
Daly, Daniel Joseph	"
D'Arcy, John Joseph	"
DeLancey, Percival Lawrence	
Depreitere, Emil Joseph	Oklahoma
Dinan, Eugene Scott	St. Louis
Dixon, Albert Joseph	Leavenworth
Donnelly, George Joseph	St. Louis
Dooley, Patrick Joseph	"
Douglas, James Ira	"
Downey, Denis Vincent	St. Joseph

Dudek, John Bohumil	Oklahoma
Dvorak, Charles Joseph	Dallas
Eagan, Patrick John	St. Louis
Ehlentz, James	"
Eichenauer, George Joseph	"
Faller, George Elmo	Alton
Fechtel, August Ferdinand	St. Louis
Feger, Joseph Mary	
Feldt, Bernard Clement	St. Louis
Ferring, John Bernard	Chicago
Fisher, John Joseph	St. Louis
Fix, Eugene Joseph	Belleville
Fletcher, Daniel Craig	Oklahoma
Flori, Aloysius William	Alton
Forester, Thomas Joseph	Belleville
Garvey, James Arthur	Oklahoma
Gaul, Nicholas Anthony	
Gerken, Rudolph Aloysius	Dallas
Gilsenan, John Joseph	St. Louis
Glynn, William Francis	"
Gorey, William Allen	Chicago
Gorzel, Victor Julius	St. Louis
Gott, William Francis	St. Joseph
Groner, Bernard Samuel	St. Louis
Gruender, George	"
Gruenewald, Marcellus Joseph	Belleville
Haffarnan, James Aloysius	St. Louis
Haukap, George Augustus	"
Haukap, Herman Simon	"
Hedderman, John Marion	"
Heeg, John Henry	Chicago
Heffernan, George Francis	St. Louis
Hennessy, John	"
Herrmann, Anthony Francis	Oklahoma
Herrmann, John George	Wichita
Hulshof, Bernard Anthony	Oklahoma

Jantzen, Rudolph Edward	Belleville
Keating, George Patrick	St. Louis
Kelly, Patrick Philip	"
Kenney, George Joseph	Alton
Klott, Joseph John	Dubuque
Knoff, Aquinas	Chicago
Konkiel, John Bernard	Dallas
Krajicek, John Joseph	Omaha
Kuglmeier, George	Leavenworth
Little, Joseph Benedict	St. Louis
Lyons, John	"
McAtee, Leo Arthur	"
McCaffrey, James Joseph	Kansas City
McCreedy, Francis David	Oklahoma
McGowan, Joseph Andrew	Chicago
McGrath, Edward	St. Louis
McGrath, James Francis	"
McKeon, Robert Edward	"
Macke, Herman Thomas	"
Marcus, James Joseph	"
Martin, John Joseph	"
Maxwell, Charles Peter	"
Meagher, Timothy Francis	"
Melican, Patrick Joseph	St. Louis
Molloy, Patrick Joseph	Lincoln
Moormann, Bernard Herman	St. Louis
Mullin, Sylvester Columbkille	"
Murphy, Lawrence James	Davenport
Murray, Joseph Alphonsus	St. Louis
Murray, William James	Concordia
Murtaugh, Bartholomew Aloysius	Chicago
Neuzil, Edward Wenceslaus	Davenport
Nimrichter, Joseph Edward	Grand Rapids
Neyboer, Bernard William	New Orleans
Noelker, John Joseph	St. Louis
O'Brien, Francis William	St. Louis

O'Connor, Michael	
O'Donoghue, John Alfred	
O'Donohoe, Grundy Joseph	Dallas
O'Flynn, Bernard Joseph	St. Louis
O'Keefe, Michael	"
O'Leary, John Francis	Sioux City
O'Malley, Charles Joseph	
O'Neill, John Joseph	St. Louis
Paul, Isidore Aloysius	Dallas
Peschke, Francis John	St. Louis
Pezold, William George	"
Phelan, Arthur James	Leavenworth
Poelking, Joseph Anthony	St. Louis
Pohl, Norbert Edward	"
Prendergast, Edward Henry	"
Pyzikiewicz, Joseph Paul	New Orleans
Quinn, Michael Anthony	Lincoln
Riske, Walter Alexander	St. Louis
Robinson, Andrew James	Alton
Rops, Henry Francis	St. Louis
Rupp, Maximilian George	St. Joseph
Ryan, Edward Patrick	St. Louis
Ryan, Thomas William	"
Schaefers, Henry Francis	Davenport
Schaefers, William Henry	Wichita
Schaller, Michael Nicholas	St. Louis
Scheffer, Blase John	"
Schmalle, Charles Henry	"
Schmidt, Gerard Herman	"
Schoen, Theon Solomon	"
Schuermann, Anthony Francis	"
Schutzbach, Jerome Francis	"
Selting, Joseph Francis	
Sloan, William Thomas	Alton
Stocking, Sidney Paul	St. Louis
Strauss, Anthony Theodore	"

List of Students

101

Sullivan, Michael Joseph	St. Louis
Svehla, Wenceslaus	"
Thomson, Alfred Gerald	"
Towers, James Joseph	"
Truhlar, Francis	"
Tucker, Sylvester Ignatius	"
Tucker, Walter Francis	"
Unruh, Edward Joseph	Kansas City
Van Waus, Charles Augustus	Davenport
Vatter, Peter Clement	St. Joseph
Voet, Clement August	Leavenworth
Vogelweid, Joseph Andrew	St. Louis
Walsh, Edmund Joseph	"
Walsh, Edward Thomas	"
Walsh, Michael Patrick	"
Ward, William Ignatius	Chicago
Wedge, Stephen Taylor	Sioux City
Weiss, Francis	New Orleans
Welsh, James Joseph	Davenport
Wempe, Aloysius Anthony	St. Louis
Wieberg, John Robert	"
Willett, James Harnest	Louisville
Wolf, John George	St. Louis
Woltering, William Justin	"
Yealy, Carl Raymond	"
Zielinski, Anthony John	"



List of Priests Ordained from Kenrick Seminary

NAME	DATE OF ORDINATION
Rev. John Wand	Nov. 16, 1893
" William Bulger	May 19, 1894
" John Driscoll	" "
" William E. Randall	" "
" Peter Kurtenbach	June 8, 1895
" C. J. Kane	" "
" Wm. L. Shea	" "
" P. H. Bradley	" "
" R. J. Renihan	" "
" Jos. H. Tettermer	" "
" J. P. Maroney	" "
" B. McNamee	" "
" D. W. Clarke	" "
" H. G. Adrian	" "
" Frederick Ernst	" "
" Joseph Kroeger	" "
" John Girse	" "
" J. A. Duval	" "
" John Nekula	" "
† " James Maguire	" "
" P. O. Russell	June 12, 1896
" R. J. Sorin	" "
" Felix Byrne	" "
" T. L. Costello	" "
† " M. H. Schneiderhahn	" "
" Aloys Garthoeffner	" "
" Wm. Schulte	" "
" S. J. Brady	Dec. 19, 1896
" M. J. Creegan	Feb. 19, 1897

† Deceased.

Rev. C. Maloney	April 19,	1897
" J. P. Brady	May 30,	1897
" J. B. Wardein	June 12,	1897
" J. G. Hauser	"	"
" J. M. Tritz	"	"
" H. J. Muckermann	"	"
" Francis Goeke	"	"
" F. F. Reker	"	"
" M. D. Collins	"	"
" M. M. Grady	"	"
" A. P. Gallagher	June 16,	1897
" J. B. Corry	July 22,	1897
† " J. F. Mulvihill	June 11,	1898
† " J. J. McLaughlin	"	"
" T. T. Pudlowski	"	"
" Frederick Peters	"	"
" C. A. Brockmeier	"	"
" Henry Hassell	"	"
" W. A. Kotte	"	"
" C. S. Bell	"	"
" Joseph A. Collins	"	"
" Matthias Ruemmele	"	"
" J. H. Hagemann	"	"
" M. B. Murray	"	"
" Sylvester Greimel	"	"
" William Nuebel	July 2,	1898
" H. H. Forkenbrock	Dec. 16,	1898
" O. T. Siesener	June 9,	1899
" M. P. O'Connor	"	"
" P. P. Crane	"	"
" Anthony Wigger	"	"
" G. J. Schmidt	"	"
" A. J. Stengel	"	"
" J. A. Bonkamp	"	"
" H. A. Geisert	"	"
" F. J. Ostendorf	"	"

† Deceased.

Rev.	John Wirtz	June 9,	1899
"	Francis Bendowski	"	"
"	F. J. Schaaf	"	"
"	Henry Fabry	"	"
"	J. B. Stackable	"	"
†	C. F. Siebert	June 21,	1899
"	Adolph Domann	"	"
"	C. H. Even	June 9,	1900
"	Gerard Fick	"	"
"	E. F. Salland	"	"
"	T. J. Lloyd	"	"
"	H. C. Petri	"	"
†	M. J. Simon	"	"
"	T. V. O'Reilly	"	"
"	C. E. Einig	"	"
"	G. L. Fugel	"	"
"	F. J. Holweck	"	"
"	J. W. Keyes	"	"
"	J. W. Quinn	"	"
"	J. J. Godfrey	"	"
"	J. S. Morris	"	"
Right Rev.	J. P. Lynch	"	"
Rev.	B. H. Diamond	"	"
"	J. A. Parkinson	"	"
"	J. J. Murphy	"	"
"	William Ludwig	June 10,	1900
"	J. M. Barthel	May 26,	1901
"	L. E. Wahlmeier	June 14,	1901
"	V. J. McCartney	"	"
"	Joseph Wehner	"	"
"	E. I. Dekat	"	"
"	L. A. Kutz	"	"
"	G. P. Kuhlmann	"	"
†	F. W. Smith	"	"
†	Joseph Galewski	"	"
"	J. G. Heiring	"	"

† Deceased.

Rev.	W. C. Burke	June 14, 1901
"	T. L. Harmon	" "
"	T. F. King	Aug. 15, 1901
"	J. P. McGillen	Sept. 8. 1901
"	Henry Meyer	Dec. 21, 1901
†	" A. B. Tritz	" "
"	" P. J. Puetz	" "
"	" M. J. Collins	" "
"	" E. A. Bolger	" "
"	" G. G. Freund	" "
"	John Schueth	May 24, 1902
"	J. A. Richarz	June 14, 1902
†	" Timothy Moynihan	" "
"	" B. I. Deeney	" "
"	" F. J. Springer	" "
"	Francis Gerhold	" "
"	J. F. Hoeschen	" "
†	" R. F. McKeown	" "
"	" S. J. Zielinski	" "
"	" A. H. Rohling	" "
"	John Peters	" "
†	" B. A. Mohan	" "
"	" T. J. Aylward	" "
"	" P. F. Harvey	" "
"	" J. D. Wojciechowski	" "
†	M. B. Morrissy	" "
"	" W. F. Walter	" "
"	" W. J. Carroll	" "
†	" Henry Willy	" "
"	" Daniel Gleeson	" "
"	J. J. Jerman	June 15, 1902
†	" John Berns	June 13, 1903
"	" J. J. Rapien	" "
"	" J. M. Huber	" "
"	" J. H. Wippermann	" "

† Deceased.

Rev. L. C. Broeckelmann	June 13,	1903
† " J. E. Werner	" "	" "
" P. J. Dunne	" "	" "
" J. M. Byrne	" "	" "
" H. A. Knebel	" "	" "
" J. A. Schauf	" "	" "
" Daniel Foley	" "	" "
" S. J. Brenock	" "	" "
" D. P. Mulcahy	" "	" "
" W. L. Hannon	" "	" "
" P. J. Smith	June 14,	1903
" Joseph Kruszka	July 11,	1903
" J. J. Pajkowski	" "	" "
" W. D. O'Brien	" "	" "
" M. A. Kaspar	Oct. 11,	1903
" Caspar Douenburg	Mar. 19,	1904
" F. F. Serafinas	June 10,	1904
" S. J. Wisniewski	" "	" "
" J. G. Hoelting	" "	" "
" A. V. Nicolas	" "	" "
† " James Edwards	" "	" "
" A. J. Luckey	" "	" "
" Bernard Monaghan	" "	" "
" J. J. Campbell	" "	" "
† " J. J. Doyle	" "	" "
" G. T. Pierson	" "	" "
" T. P. Murphy	" "	" "
" Joseph McMahon	" "	" "
" C. J. Francka	" "	" "
" Wm. K. Kempf	" "	" "
" Michael Lynam	" "	" "
" Daniel Courtney	" "	" "
" Joseph B. Durch	" "	" "
" John P. Doran	June 11,	1904
" Francis X. Grzes	" "	" "
" John L. Paffhausen	Dec. 17,	1904

† Deceased.

Rev.	William Glynn	April 11,	1905
"	Julius Manteuffel	May 21,	1905
"	Owen E. Degan	June 1,	1905
"	Timothy J. O'Sullivan	June 3,	1905
"	Thomas F. Dalton	June 10,	1905
"	John P. Spencer	"	"
"	Joseph A. McMahon	"	"
"	John R. Morgan	"	"
"	John J. Thomson	"	"
"	Joseph P. Newman	"	"
"	John F. Adrian	"	"
"	John H. Courtney	"	"
"	Paul S. Moser	"	"
"	Joseph Gilfillan	"	"
"	Timothy F. O'Sullivan	"	"
"	Thomas D. Kelly	"	"
"	John S. Kassakaitis	June 17,	1905
"	Francis X. Pudlo	June 20,	1905
"	Norbert Lukoszius	July 1,	1905
†	John H. Feyen	Oct. 31	1905
"	Herman Feyen	"	"
"	Joseph H. O'Donnell	Dec. 31,	1905
"	Henry B. Tierney	Jan. 19,	1906
"	Clarence A. Bradley	April 17,	1906
"	Patrick McIntyre	"	"
"	Patrick McNamara	"	"
"	Peter E. Arensberg	May 13,	1906
"	Aloysius J. Reh	June 9,	1906
"	John T. Sesnon	"	"
"	William Moran	"	"
"	Michael G. French	"	"
"	John A. Cunningham	"	"
"	William F. Carr	"	"
"	John J. O'Neil	"	"
"	Anthony Malkowski	"	"
"	Lawrence Michalski	"	"

† Deceased.

Rev.	Joseph E. McDermott	June 9,	1906
"	John F. Ellmaurer	"	"
"	Edward P. Fitzgerald	"	"
"	Desiré D. Miller	"	"
"	Peter Rosch	"	"
"	Warren F. Parke	"	"
"	Francis J. Kalvelage	"	"
"	Thomas P. Kerin	"	"
"	Sidney J. Morrison	"	"
"	Francis Wojciechowski	"	"
"	John Kasprzykowski	June 22,	1906
"	Herman Edward Amsinger	June 29,	1906
"	Thomas J. Powers	Nov. 29,	1906
"	William H. Huelsman	Dec. 20,	1906
"	John J. McGrann	Jan. 2,	1907
"	Thomas B. McDonald	Feb. 2,	1907
"	Aloysius F. Maurath	Mar. 25,	1907
"	John A. Haefele	April 2,	1907
"	Edward P. Gahagan	May 25,	1907
†	James F. Sullivan	"	"
"	James F. Kearns	"	"
"	William F. Griffin	"	"
"	John E. Foley	"	"
"	Francis Bassi	June 4,	1907
"	Henry G. Kuper	June 11,	1907
"	Francis P. Mispagel	"	"
"	Francis H. Schiller	"	"
"	Thomas A. McKernan	"	"
"	Christian H. Winkelmann	"	"
"	Joseph W. Westhues	"	"
"	Robert F. Moran	"	"
"	James A. Mullen	"	"
"	Patrick J. Casey	"	"
"	Daniel O'Brien	"	"
"	James A. Dockery	"	"
"	Jeremiah McCarthy	"	"

† Deceased.

Rev.	Peter A. Trienekens	Nov.	1907
"	Patrick McDermott	Jan. 5,	1908
"	Victor M. Van Durme	Mar. 19,	1908
"	John F. Davlin	June 4,	1908
"	Joseph A. Dubbert	June 11,	1908
"	William F. Galvin	"	"
"	Joseph M. Clooney	"	"
"	Edward T. Finan	"	"
"	Thomas Kennedy	"	"
"	Anthony A. Pniak	"	"
"	James A. O'Neill	"	"
"	James P. Danahea	"	"
"	Joseph M. Mallinger	"	"
†	Stanislaus A. Dura	"	"
"	Leonard B. Czopnik	"	"
†	James L. Bourke	June 13,	1908
"	Theodore J. Czastka	"	"
†	Michael A. O'Donnell	"	"
"	George L. Schark	"	"
"	Patrick J. Byrne	June 15,	1908
"	Anthony W. Powell	"	"
"	John F. Basty	June 28,	1908
"	Christian J. Hoffschwelle	Dec. 20,	1908
"	Martin J. Clarke	"	"
"	Daniel A. Dowling	"	"
"	John C. Melies	"	"
"	Joseph S. Hirner	"	"
"	Joseph A. Tammany	"	"
"	Edward Connolly	"	"
"	Patrick F. Gavan	"	"
"	John Murgue	"	"
"	Hector H. Schaubroeck	April 28,	1909
"	John J. Gearty	June 5,	1909
"	John J. Sigstein	"	"
"	John J. O'Hearn	"	"
"	John B. Murphy	"	"

† Deceased.

Rev. Henry F. Kennedy	June 5, 1909
" William J. Dames	" "
" Charles A. Feeney	" "
" Henry V. O'Brien	" "
" Daniel J. Hurley	" "
" Peter M. Wynhoven	" "
" Alexander C. Denis	" "
" Romanus J. Mattingly	" "
" Anthony J. Blaufuss	June 13, 1909
" Maurice J. Hannon	" "
" George Mollo	June 23, 1909
" Philip J. Klein	" "
" Richard L. Foristal	Dec. 20, 1909
" James P. Murray	" "
" William V. Roche	" "
" Patrick D. O'Connor	" "
† " Adrian C. Yealy	" "
" Clement R. DeBeer	Mar. 20, 1910
" William A. Janssen	Mar. 28, 1910
" Francis D. Hayden	May 7, 1910
" Michael P. McGrath	May 21, 1910
" John P. Campbell	" "
" Peter P. Dunne	" "
" William J. Reef	June 10, 1910
" Edward L. O'Toole	" "
" Francis X. Weinig	" "
" Daniel Sheehy	" "
" Francis H. Kehlenbrink	Dec. 17, 1910
" Henry J. Freese	" "
" Francis S. Pudlowski	" "
" Paul J. Ritchie	" "
" Arthur J. White	" "
" Clarence J. Kimmons	" "
" Thomas C. Fox	" "
" Cyprian R. Foret	Dec. 22, 1910
" Wm. L. Hall	April 6, 1911

† Deceased.

Rev. Patrick J. O'Leary	April 28,	1911
" James A. Martin	June 9,	1911
" Michael J. O'Leary	" "	"
" Louis B. Landreth	" "	"
" Gerhard W. Brinkmann	" "	"
" Daniel J. Sullivan	" "	"
" Francis H. Dieckmann	" "	"
" Thomas J. Byrne	" "	"
" Peter J. Dempsey	" "	"
" James Donohoe	" "	"
" John T. Quinn	" "	"
" John P. Burkhiser	" "	"
" John T. Lonergan	" "	"
" Paul M. Sobota	June 10,	1911
" Francis W. Jedlicka	" "	"
" Garnett P. Stafford	" "	"
" Peter J. Ammerlaan	June 28,	1911
" James P. McMahon	" "	"
" Frederick J. Schiessl	July 15,	1911
" John Maher	Aug. 15,	1911
" James Wagner	Nov. 12,	1911
" Bernard Kramper	Dec. 20,	1911
" John J. Butler	" "	"
" Thomas R. Woods	" "	"
" Francis H. Skaer	" "	"
" William T. Sheehan	" "	"
" Thomas J. Flanigan	" "	"
" Andrew H. Toebben	" "	"
" James M. Raker	Dec. 23,	1911
" Paul Niedzela	Dec. 24,	1911
" John Grootens	April 1,	1912
" Hyacinth L. Dieltjens	May 16,	1912
† " Francis J. O'Rourke	June 1,	1912
" Francis J. Adrian	June 11,	1912
" Joseph F. McGinley	" "	"
" Curtis J. Hornsey	" "	"

† Deceased.

Rev. Michael Hayes	"	"	
" Hugh P. Smyth	"	"	
" Edward J. Dillon	"	"	
" Daniel M. Reidy	May	1,	1913
" Michael R. Guerin	"	"	
" Patrick J. Beary	June	12,	1913
" Casimir C. Schmidt	"	"	
" John H. Schulte	"	"	
" Adolph J. Range	"	"	
" John S. Kelley	"	"	
" Frederick J. Schlattmann	"	"	
" John S. Moser	"	"	
" William L. Ebert	"	"	
" James J. Duggan	"	"	
" John J. Clifford	"	"	
" Thomas J. McInerney	"	"	
" Stanislaus Kolesinskis	"	"	
" Peter J. Keller	June	22,	1913
" Mieczyslaw Szamotulski	June	12,	1914
" Elmer C. McFadden	"	"	
" Louis O. Adrian	"	"	
" Patrick J. Doyle	"	"	
" Joseph H. Winkelmann	"	"	
" Leo A. Ebel	"	"	
" Stephen L. Howard	"	"	
" Edward A. Rogers	"	"	
" Hubert J. Eggemann	"	"	
" Nicholas Schmitt	"	"	
" John A. Hurcik	June	26,	1914
" Michael Vitkus	Dec.	20,	1914
" John F. Walsh	"	"	
" Wenceslas F. Linek	"	"	
" Henry J. Schlueter	"	"	
" William F. Mullally	"	"	
" Martin B. Hellriegel	"	"	
" Adolph H. Puetter	"	"	
" Christian Dreiling	May	5,	1915

Rev. William F. Boland	May 22,	1915
" James J. Downes	June 11,	1915
" Ernst J. Blankemeier	" "	"
" William A. Hamtil	" "	"
" George J. Nolte	June 30,	1915
" Paul C. Schulte	June 11,	1915
" Frederick A. Weckenman	" "	"
" Daniel A. Driscoll	" "	"
" Joseph F. Laczniaak	May 29,	1915
" James J. Towers	June 13,	1916
" Anthony T. Strauss	" "	"
" Nicholas W. Brinkmann	" "	"
" John J. Noelker	" "	"
" John J. Gilsenan	" "	"
" Edward T. Walsh	" "	"
" Michael P. Walsh	" "	"
" Michael O'Keefe	" "	"
" Edmund A. Carey	" "	"
" William T. Sloan	" "	"
" Peter C. Vatter	" "	"
" Francis Weiss	" "	"
" Isidore A. Paul	June 17,	"
" Joseph E. Nimrichter	June 24,	"



KALENDARIUM

MCMXVI—MCMXVII

SEMESTRE AUTUMNALE

MENSIS SEPTEMBRIS

14. Fer. V Inauguratur annus academicus. Hora V p. m., fit distributio cubiculorum. Hora V p. m. cum dodrante, Rosarium, Examen conscientiae, Angelus. Hora VI p. m., Coena. Hora VIII p. m. cum dimidio, preces vespertinae.
15. Fer. VI VII Dolor. B. M. V. Post Missam cantatur "*Veni Creator Spiritus.*" Hora VII a. m. cum dimidio, fit studium. Hora I p. m. cum dimidio, visitatio SS. Sacramenti. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
16. Sabb. Docetur.
17. Dom. XIV post Pent. III Sept. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento.
18. Fer. II Docetur.
19. Fer. III Docetur.
20. Fer. IV *Quatuor Tempora.* Vacat. Collatio Spiritualis. Deambulatio. Hora V p. m., Rosarium, Visitatio.
21. Fer. V S. M. Matthaei, Ap. Evang. Docetur. Disputatio Scholastica in scholis). Hora VII p. m. cum dodrante, Benedictio cum SS. Sacramento. Confessio.
22. Fer. VI *Quatuor Tempora.* Docetur.
23. Sabb. *Quatuor Tempora.* Docetur.
24. Dom. XV post Pent. IV Sept. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Hora V p. m., inaugurantur Academiae.

25. Fer. II Docetur.
26. Fer. III Docetur.
27. Fer. IV Depositio S. Vincentii a Paulo. Vacat. Reverendissimus Archiepiscopus Sacrum celebrans sermonem habet. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
28. Fer. V Docetur. Disputatio Scholastica (in scholis). Confessio.
29. Fer. VI Dedicat. S. Michaelis, Archang. Docetur. Revisio in Theologia Dogmatica et Philosophia. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
30. Sabb. Docetur.

MENSIS OCTOBRIS

1. Dom. XVI post Pent. I Oct. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Incipiunt pia exercitia de mandato Smi Pontificis Leonis XIII, quae habentur hora VIII p. m., feria quinta excepta, diebus ferialibus usque ad diem secundum Novembris. Quod semel notasse sufficiat. Hora IV p. m. cum dimidio, Scholae et Auditiones.
2. Fer. II Docetur. Revisio in Theologia Morali et Ethica.
3. Fer. III Docetur.
4. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
5. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora VII p. m. cum dimidio, pia exercitia octobria. Confessio.
6. Fer. VI Docetur.
7. Sabb. SS. Rosarii B. M. V. Docetur.
8. Dom. XVII post Pent. II Oct. Collatio Spiritualis. Missa Solemnis. Incipiunt conciones. Vesperae et Benedictio cum SS. Sacramento. Hora IV p. m. cum dimidio, scholae et Academiae.
9. Fer. II Docetur.
10. Fer. III Docetur.
11. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
12. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora VII p. m. cum dimidio, pia exercitia octobria:

13. Fer. VI Docetur. Examen menstruum in scriptis in Theologia Dogmatica et Philosophia.
14. Sabb. Docetur.
15. Dom. XVIII post Pent. III Oct. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Hora IV p. m. cum dimidio, Scholae et Auditiones.
16. Fer. II Docetur. Examen menstruum in Theologia Morali et Ethica.
17. Fer. III Docetur.
18. Fer. IV S. Lucae, Evang. Vacat. Collatio Spiritualis. Deambulatio.
19. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora VII p. m. cum dimidio, pia exercitia octobria.
20. Fer. VI Docetur.
21. Sabb. Docetur.
22. Dom. XIX post Pent. IV Oct. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Academiae, horis solitis.
23. Fer. II Docetur.
24. Fer. III Docetur.
25. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
26. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora VII p. m. cum dimidio, pia exercitia octobria. Revisio in Theologia Morali et Ethica.
27. Fer. VI Docetur. Revisio in Theologia Dogmatica et Philosophia. Post pia exercitia octobria, hora VII p. m. cum dimidio, incipiunt exercitia spiritualia.
28. Sabb. SS. Simonis et Judae, App. Vacant omnes scholae. Exercitia spiritualia.
29. Dom. XX post Pent. I Nov. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Exercitia Spiritualia.
30. Fer. II Vacant omnes scholae. Exercitia spiritualia.
31. Fer. III Vigil. Omn. Sanctorum. Vacant omnes Scholae. Exercitia Spiritualia. Confessio.

MENSIS NOVEMBRIS

1. Fer. IV Festum Omnium Sanctorum. Ante Missam primam recitatur in communi actus quo alumni statui sacerdotali seipsos consecrant. Post Missam cantatur "*Te Deum*" et finem habent Exercitia spiritualia. Missa Solemnis et Benedictio cum SS. Sacramento. Post Vesperas Solemnies diei recitantur Vesperae Defunctorum.
2. Fer. V Commem. Omn. Fidel. Defunct. Vacat. Dies Communionis. Hora VIII a. m. cum quadrante, Officium et Missa Solemnis pro alumni et benefactoribus defunctis. Hora VIII p. m., pia exercitia octobria.
3. Fer. VI Docetur. Dies Communionis. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
4. Sabb. Docetur.
5. Dom. XXI post Pent. II Nov. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
6. Fer. II Docetur.
7. Fer. III S. Joan. Gabrielis Perboyre, M. Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
8. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
9. Fer. V Dedicat. Archibasil. SS. Salvatoris. Docetur. Disputatio Scholastica (in scholis). Hora VII p. m. cum quadrante, Benedictio cum SS. Sacramento. Confessio.
10. Fer. VI Docetur. Examen Menstruum in Theologia Dogmatica et Philosophia.
11. Sabb. Docetur.
12. Dom. XXII post Pent. III Nov. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Hora IV p. m. cum dimidio, Scholae et Academiae.
13. Fer. II Docetur. Examen Menstruum in Theologia Morali et Ethica.
14. Fer. III Docetur.
15. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.

16. Fer. V Docetur. Disputatio Scholastica (in scholis).
17. Fer. VI Docetur.
18. Sabb. Docetur.
19. Dom. XXIII post Pent. IV Nov. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, solitis horis.
20. Fer. II Docetur.
21. Fer. III Praesentatio B. M. V. Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
22. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
23. Fer. V Docetur. Disputatio Scholastica (in scholis).
24. Fer. VI Docetur. Revisio in Theologia Dogmatica et Philosophia.
25. Sabb. S. Catharinae, V. M. Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
26. Dom. XXIV post Pent. V Nov. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Hora VII p. m. cum quadrante, habetur programma a studiosis Philosophiae in honorem S. Catharinae.
27. Fer. II Festum Monifest. Immac. Mariae Virginis a Sacra Numismate (*Miraculous Medal*). Docetur. Revisio in Theologia Morali et Ethica. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
28. Fer. III Docetur.
29. Fer. IV Vacat. Collatio Spiritualis. Deambulatio. Incipit Novendiale Sacrum in honorem Concept. Immac. B. M. V., quod habetur diebus ferialibus hora VIII p. m.
30. Fer. V Vacat. *Dies festiva et religiosa pro gratiarum actione*, vulgo dicta *Thanksgiving Day*. Pro Benefactoribus Seminarii Missa Solemnis, hora V a. m. cum quadrante. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.

MENSIS DECEMBRIS

1. Fer. VI Docetur. Dies Communionis.
2. Sabb. Docetur.
3. Dom. I Adv. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Hora IV p. m. cum dimidio, Disputatio Scholastica (Domestica).
4. Fer. II Docetur.
5. Fer. III Docetur.
6. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
7. Fer. V Docetur. Examen Menstruum in Theologia Dogmatica et Philosophia. Hora VII p. m. cum dodrante, Novendiale.
8. Fer. VI Concept. Immac. B. M. V. Ante Missam primam recitatur in communi actus quo alumni Beatae Mariae Virgini seipsos dedicant. Missa Solemnis. Vesperae Solemnnes et Benedictio cum SS. Sacramento.
9. Sabb. Docetur.
10. Dom. II Adv. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
11. Fer. II Docetur. Hodie publicantur nomina Ordinandorum. Examen Menstruum in Theologia Morali et Ethica.
12. Fer. III Docetur. Examen Ordinandorum. Hora VIII p. m., incipiunt exercitia spiritualia pro iis qui promovendi sunt ad Subdiaconatum et Diaconatum.
13. Fer. IV Vacat. Exercitia Spiritualia.
14. Fer. V Docetur. Disputatio Scholastica (in scholis). Exercitia Spiritualia.
15. Fer. VI Docetur. Inter Missarum Solemnia ordinantur Subdiaconi. Scholae in Theologia Dogmatica et Philosophia habentur hora X a. m. cum quadrante. Exercitia Spiritualia.
16. Sabb. Docetur. Inter Missarum Solemnia ordinantur Diaconi. Hora VIII a. m. cum dodrante, scholae non habentur. Hora VII p. m. cum dodrante, incipit Novendiale in honorem Nativitatis Christi.

17. Dom. III Adv. Collatio Spiritualis. Missa Solemnis. Loco Vesperarum habetur novendiale. Scholae et Academiae horis solitis.
18. Fer. II Docetur.
19. Fer. III Docetur.
20. Fer. IV *Quatuor Tempora*. Patrocinii S. Vincentii a Paulo. Docetur. Hora IV p. m. cum dodrante, novendiale.
21. Fer. V S. Thomae, Apos. Incipiunt Feriae Natales.
22. Fer. VI *Quatuor Tempora*. De ea.
23. Sabb. *Quatuor Tempora*. De ea.
24. Dom. IV Adv. Vigil. Nativ. D. N. J. C.
25. Fer. II Nativitas D. N. J. C.
26. Fer. III S. Stephani, Protomartyris.
27. Fer. IV S. Joannis, Ap., Evang.
28. Fer. V SS. Innocentium, Mm.
29. Fer. VI S. Thomae, E. M.
30. Sabb. De die 6 infra oct. Nativ.
31. Dom. De Dom. infra oct. Nativ.

MENSIS JANUARI

1. Fer. II Circumcisio Domini.
2. Fer. III SS. Nominis Jesu.
3. Fer. IV Oct. S. Joannis.
4. Fer. V Oct. SS. Innocentium.
5. Fer. VI Vigilia Epiphaniae.
6. Sabb. Epiphania Domini. Finem habent Feriae Natales.
7. Dom. Infra Oct. I post Epiph. Missa Solemnis Vesperae et Benedictio cum SS. Sacramento.
8. Fer. II Docetur.
9. Fer. III Docetur.
10. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
11. Fer. V Docetur. Disputatio Scholastica (in scholis).
12. Fer. VI Docetur.
13. Sabb. Docetur.
14. Dom. II post Epiph. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.

15. Fer. II Docetur.
16. Fer. III Docetur.
17. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
18. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora X a. m. cum quadrante, examen in scriptis pro Semestri Autumnali in Homiletica et Introductione in Sacram Scripturam in classe altera.
19. Fer. VI Docetur. Hora X a. m. cum quadrante, examen in Astronomia et Geologia. Hora IV p. m. cum dimidio, examen in Liturgia Sacra et Litteris Germanicis.
20. Sabb. Docetur. Hora VIII a. m. cum dimidio, examen in Propaedeutica Historiae Ecclesiasticae. Hora X a. m. cum quadrante, examen in Critica Ratione Linguae Anglicae. Hora II p. m. cum dimidio, examen in Jure Canonico et Lingua Germanica.
21. Dom. III post Epiph. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
22. Fer. II Docetur. Hora X a. m. cum quadrante, examen in Patrologia et Physica. Hora II p. m. cum dimidio, examen in Historia Philosophiae. Hora IV p. m. cum dimidio, examen in Historia Ecclesiastica, Biblica Graecitate et Arte Rationaria.
23. Fer. III Docetur. Hora X a. m. cum quadrante, examen in Exegesi, Biologia et Chemia. Hora II p. m. cum dimidio, examen in Lingua Hebraica. Hora IV p. m. cum dimidio, examen in Introductione in Sacram Scripturam in classe prima et Litteris Anglicis.
24. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
25. Fer. V Conversio S. Pauli, Ap. Docetur. Disputatio Scholastica (in scholis). Examen orale. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
26. Fer. VI Docetur. Examen Orale.
27. Sabb. Docetur. Examen Orale.
28. Dom. IV post Epiph. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones horis solitis.

29. Fer. II Docetur. Examen Orale.
 30. Fer. III Examen Orale.
 31. Fer. IV Vacat. Collatio Spiritualis. Deambulatio. Finem
 habet Semestre Autumnale.

SEMESTRE VERNUM

MENSIS FEBRUARII

1. Fer. V Docetur. Disputatio Scholastica (in scholis).
 2. Fer. VI Purificatio B. M. V. Docetur. Dies Communio-
 nis. Ante Missam Solemnem. Hora VIII a. m.
 cum quadrante, benedicuntur candelae. Fit pro-
 cessio. Hora X a. m. cum quadrante, habentur
 scholae in Theologia Dogmatica et Philosophia.
 Vespere omnes scholae de more. Hora VIII p.
 m. cum quadrante, Benedictio cum SS. Sacra-
 mento.
 3. Sabb. Docetur.
 4. Dom. Septuagesimae. Collatio Spiritualis. Missa So-
 lemnis. Vesperae et Benedictio cum SS. Sacra-
 mento. Scholae et Academiae, horis solitis.
 5. Fer. II Docetur.
 6. Fer. III Docetur.
 7. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
 8. Fer. V Docetur. Disputatio Scholastica (in scholis).
 9. Fer. VI Docetur. Revisio in Theologia Dogmatica et
 Philosophia.
 10. Sabb. Docetur.
 11. Dom. Sexagesima. Collatio Spiritualis. Missa Solem-
 nis. Vesperae et Benedictio cum SS. Sacramento.
 Scholae et Auditiones, horis solitis.
 12. Fer. II Docetur. Revisio in Theologia Morali et Ethica.
 13. Fer. III Docetur.
 14. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
 15. Fer. V Docetur. Disputatio Scholastica (in scholis).
 16. Fer. VI Docetur.
 17. Sabb. B. Clet, M. Docetur. Hora VIII p. m. cum
 quadrante, Benedictio cum SS. Sacramento.

18. Dom. Quinquagesimae. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Academiae, horis solitis.
19. Fer. II Docetur.
20. Fer. III Docetur.
21. Fer. IV Cinerum. Vacat. Collatio Spiritualis. Deambulatio. Hora VIII a. m. cum quadrante, Missa Solemnis. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
22. Fer. V Docetur. Disputatio Scholastica (in scholis).
23. Fer. VI Docetur. Examen menstruum in Theologia Dogmatica et Philosophia. Hora VII p. m. cum dodrante fit exercitium Viae Crucis et Benedictio cum SS. Sacramento.
24. Sabb. S. Matthiae, Ap. Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
25. Dom. I Quadragesimae. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones horis solitis.
26. Fer. II Docetur. Examen menstruum in Theologia Morali et Ethica.
27. Fer. III Docetur.
28. Fer. IV *Quatuor Tempora*. Vacat. Collatio Spiritualis. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.

MENSIS MARTII

1. Fer. V Docetur. Disputatio Scholastica (in scholis).
2. Fer. VI *Quatuor Tempora*. Dies Communionis. Docetur. Hora VII cum dodrante, exercitium Viae Crucis et Benedictio cum SS. Sacramento.
II Quadragesimae. Collatio Spiritualis. Missa
3. Sabb. *Quatuor Tempora*. Docetur.
4. Dom. II Quadragesimae. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Disputatio Scholastica (Domestica).
5. Fer. II Docetur. Incipit Quadraginta Horarum Adoratio. Hora V a. m. cum dodrante, Missa Solemnis Expositionis.
6. Fer. III Docetur. Hora V a. m. cum dodrante, Missa Solemnis Votiva *Pro Pace*.

7. Fer. IV S. Thomae Aquin. Schol. Patroni. Vacat. Hora VIII a. m. cum dimidio, Missa Repositionis Solemnis. Post Missam Solemnem, Veneratio Reliquiarum S. Thomae. Hora II p. m. cum dimidio, Disputatio Publica in honorem S. Thomae.
8. Fer. V Docetur. Disputatio Scholastica (in scholis).
9. Fer. VI Docetur. Revisio in Theologia Dogmatica et Philosophia. Hora VII p. m. cum dodrante, exercitium Viae Crucis et Benedictio cum SS. Sacramento.
10. Sabb. Docetur. Incipit Novendiale in honorem S. Joseph.
11. Dom. III Quadragesimae. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
12. Fer. II Docetur. Revisio in Theologia Morali et Ethica.
13. Fer. III Docetur.
14. Fer. IV Vacat. Collatio Spiritualis. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
15. Fer. V Docetur. Disputatio Scholastica (in scholis).
16. Fer. VI Docetur. Hora VII p. m. cum dodrante, exercitium Viae Crucis et Benedictio cum SS. Sacramento.
17. Sabb. Docetur.
18. Dom. IV Quadragesimae. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Academiae horis solitis.
19. Fer. II S. Joseph, Sponsi B. M. V. Docetur. Dies Communionis. Hora V a. m. cum dodrante, Missa Solemnis. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
20. Fer. III Docetur.
21. Fer. IV Vacat. Collatio Spiritualis. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
22. Fer. V Docetur. Disputatio Scholastica (in scholis).
23. Fer. VI Docetur. Examen Menstruum in Theologia Dogmatica et Philosophia. Hora VII p. m. dodrante, exercitium Viae Crucis et Benedictio cum SS. Sacramento.

24. Sabb. Docetur.
25. Dom. Passionis. Collatio Spiritualis. Missa Solemnis. Loco Vesperarum fit exercitium Viae Crucis et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
26. Fer. II Annunciatio B. M. V. Docetur. Dies Communionis. Hora V a. m. cum dodrante, Missa Solemnis. Examen Menstruum in Theologia Morali et Ethica. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
27. Fer. III Docetur.
28. Fer. IV Vacat. Collatio Spiritualis. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
29. Fer. V Docetur. Disputatio Scholastica (in scholis).
30. Fer. VI Septem Dolorum B. M. V. Docetur. Hora VII p. m. cum dodrante, exercitium Viae Crucis et Benedictio cum SS. Sacramento.
31. Sabb. Docetur.

MENSIS APRILIS

1. Dom. Palmarum. Hora VIII a. m. Benedictio Palmarum. Processio. Missa Solemnis. Cantatur Passio D. N. J. C. Hora IX a. m. cum dimidio in Cathedrali, Benedictio Palmarum. Missa Pontificalis. Vesperae et Benedictio cum SS. Sacramento.
2. Fer. II Docetur.
3. Fer. III Docetur.
4. Fer. IV Vacat. Tenebrae in Seminario, hora III p. m.; in Cathedrali, hora VII p. m. cum dimidio. Confessio.
5. Fer. V In Coena Domini. Hora VIII a. m., Missa Solemnis. Dies Communionis. Seminaristae functionibus sacris assistunt in Ecclesia Cathedrali, hora IX a. m. cum dimidio. Tenebrae in Seminario, hora III p. m.; in Cathedrali, hora VII p. m. cum dimidio.
6. Fer. VI In Parasceve. Hora VIII a. m., Officium Matutinum. Hora IX a. m. cum dimidio, in Cathedrali. Tenebrae in Seminario, hora III p. m.; in Cathedrali, hora VII p. m. cum dimidio. Hora VII p. m. cum dodrante, fit exercitium Viae Crucis.

7. Sabb. Sanctum. Hora VIII a. m., Officium Matutinum.
8. Dom. Resurrectio Christi. Hora V a. m. cum dodrante, Missa Solemnis. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
9. Fer. II Vacat. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
10. Fer. III Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
11. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
12. Fer. V Docetur. Disputatio Scholastica (in scholis).
13. Fer. VI Docetur. Revisio in Theologia Dogmatica et Philosophia.
14. Sabb. Docetur.
15. Dom. In Albis. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Academiae horis solitis.
16. Fer. II Docetur. Revisio in Theologia Morali et Ethica.
17. Fer. III Docetur.
18. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
19. Fer. V Docetur. Disputatio Scholastica (in scholis).
20. Fer. VI Docetur.
21. Sabb. Docetur.
22. Dom. II post Pascha. Solemnitas externa Trans. Reliq. S. Vincentii a Paulo, C. Collatio Spiritualis. Missa Solemnis. Veneratio Reliq. S. Vincentii. Vesperae Solemnnes et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
23. Fer. II Docetur.
24. Fer. III Docetur.
25. Fer. IV Solemnitas S. Joseph, Sponsi B. M. V. et Eccles. Univers. Patroni. Dies Communions. Hora V a. m. cum dodrante, Missa Solemnis. Deambulatio. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
26. Fer. V S. Marci, Ev. Ante Missam Litaniarum Processio. Docetur. Disputatio Scholastica (in scholis). Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
27. Fer. VI Translatio Reliq. S. Vincentii a Paulo. Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento. Examen Menstruum in Theologia Dogmatica et Philosophia.

28. Sabb. Docetur.
29. Dom. III post Pascha. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Academiae, horis solitis.
30. Fer. II Docetur. Incipiunt exercitia pia pro Mense Mariano. Mense Maii, Hora VIII p. m. cum quadrante, datur Benedictio cum SS. Sacramento die primo et ultimo, singulisque feriis III, V et sabbatis occurrentibus. Examen Menstruum in Theologia Morali et Ethica.

MENSIS MAII

1. Fer. III SS. Philippi et Jacobi, App. Docetur.
2. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
3. Fer. V Docetur. Disputatio Scholastica (in scholis).
4. Fer. VI Docetur. Dies Communionis. Hora VIII p. m. cum quadrante, Benedictio SS. Sacramento.
5. Sabb. Docetur.
6. Dom. IV post Pascha. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
7. Fer. II Docetur.
8. Fer. III Docetur.
9. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
10. Fer. V Docetur. Disputatio Scholastica (in scholis).
11. Fer. VI Docetur. Examen Menstruum in Theologia Dogmatica et Philosophia.
12. Sabb. Docetur.
13. Dom. V post Pascha. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Disputatio Scholastica (Domestica).
14. Fer. II Rogat. Docetur. Ante Missam, hora V a. m. cum dodrante, Litaniarum Processio. Revisio in Theologia Morali et Ethica.
15. Fer. III Rogat. Docetur. Litaniarum Processio.
16. Fer. IV Rogat. Vigil. Ascens. Vacat. Litaniarum Processio. Deambulatio.
17. Fer. V Ascensio Domini. Missa Solemnis, hora VIII a. m. cum quadrante. Vesperae Solemnis et Benedictio cum SS. Sacramento.

18. Fer. VI Docetur. De Mandato Smi Pontificis, incipit Novendiale in honorem Adventus Spiritus Sancti.
19. Sabb. Docetur.
20. Dom. Infra Oct. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
21. Fer. II Docetur.
22. Fer. III Docetur.
23. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
24. Fer. V Docetur. Disputatio Scholastica (in scholis).
25. Fer. VI Docetur. Examen Menstruum in Theologia Dogmatica et Philosophia.
26. Sabb. Docetur.
27. Dom. Pentecostes. Collatio Spiritualis. Missa Solemnis. Vesperae Solemnis et Benedictio cum SS. Sacramento. Scholae et Academiae, horis solitis.
28. Fer. II Docetur. Examen Menstruum in Theologia Morali et Ethica. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
29. Fer. III Docetur. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
30. Fer. IV *Quatuor Tempora*. Vacat. Collatio Spiritualis. Deambulatio.
31. Fer. V Docetur. Disputatio Scholastica (in scholis). Hora X a. m. cum quadrante, examen in scriptis pro Semestre Verno in Introductione in Sacram Scripturam in classe altera et Homiletica.

MENSIS JUNII

1. Fer. VI *Quatuor Tempora*. Docetur. Dies Communionis. Hora X a. m. cum quadrante, examen in Astronomia et Geologia. Hora IV p. m. cum dimidio, examen in Liturgia Sacra et Litteris Germanicis. Hora VIII p. m. cum quadrante, Benedictio cum SS. Sacramento.
2. Sabb. *Quatuor Tempora*. Docetur. Hora VIII a. m. cum dimidio, examen in Propaedeutica Historiae Ecclesiasticae. Hora X a. m. cum quadrante, examen in Critica Ratione Linguae Anglicae. Hora II p. m. cum dimidio, examen in Jure Canonico et Lingua Germanica.

3. Dom. Trinitatis. Collatio Spiritualis. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Scholae et Auditiones, horis solitis.
4. Fer. II Docetur. Hora X a. m. cum quadrante, examen in Patrologia et Physica. Hora II p. m. cum dimidio, examen in Historia Philosophia. Hora IV p. m. cum dimidio, examen in Historia Ecclesiastica et Biblica Graecitate.
5. Fer. III Docetur. Hora X a. m. cum quadrante, examen in Exegesi, Biologia et Chemia. Hora II p. m. cum dimidio, examen in Lingua Hebraica. Hora IV p. m. cum dimidio, examen in Introductione in Sacram Scripturam in classe prima et Litteris Anglicis.
6. Fer. IV Vacat. Collatio Spiritualis. Deambulatio.
7. Fer. V Festum Corporis Christi. Hora VIII a. m. cum quadrante, Missa Solemnis. Processio. Vesperae Solennes et Benedictio cum SS. Sacramento. Hodie publicantur nomina ordinandorum.
8. Fer. VI Examen Orale. Examen Ordinandorum. Hora VIII p. m. incipiunt Exercitia Spiritualia pro iis qui promovendi sunt ad Ordines Majores.
9. Sabb. Examen Orale. Exercitia Spiritualia.
10. Dom. Infra Oct. II post Pent. Missa Solemnis. Vesperae et Benedictio cum SS. Sacramento. Exercitia Spiritualia.
11. Fer. II Examen Orale. Exercitia Spiritualia. Vespere, incipiunt Exercitia Spiritualia pro iis qui promovendi sunt at Ordines Minores et Primam Tonsuram.
12. Fer. III Examen Orale. Exercitia Spiritualia.
13. Fer. IV Examen Orale. Exercitia Spiritualia.
14. Fer. V Inter Missarum Solemnia conferuntur Ordines.

INCIPIUNT FERIAE AESTIVAE.

Laus Deo Virginique Immaculae Mariae.

TABULA SCHOLARUM HEBDOMADARIA

HORA	ANNO	FERIA II.	FERIA III.	FERIA IV.	FERIA V.	FERIA VI.	SABBATO	DOMINICA
A. M.	IV	Theologia Sacramentalis.	Theologia Sacramentalis.		Theologia Sacramentalis.	Theologia Sacramentalis.		9:00 Concio
	III	Theologia Dogmatica	Theologia Dogmatica		Theologia Dogmatica	Theologia Dogmatica	Historia Ecclesiastica	
	II	Theologia Dogmatica	Theologia Dogmatica		Theologia Dogmatica	Theologia Dogmatica	Historia Ecclesiastica	
	I	Theologia Moralis Fund.	Theologia Moralis Fund.		Theologia Moralis Fund.	Theologia Moralis Fund.	Historia Ecclesiastica	
8:45—9:45	II	Philosophia	Philosophia	7:45—8:15 Cantus	Philosophia	Philosophia	Historia Ecclesiastica	
	I	Philosophia	Philosophia	Cantus	Philosophia	Philosophia	Propaedeutica Historiae Ecclesiasticae	
	IV	Theologia Pastoralis	Exegesis	11:00—11:45 Sacra Liturgia	Homiletica Sacra		Critica Ratio Ling. Anglicae	11:00 Concio Germanica
	III	Theologia Pastoralis	Exegesis	Sacra Liturgia	Homiletica Sacra	Scriptura Sacra	Critica Ratio Ling. Anglicae	
10:45—11:30	II	Patristica	Exegesis	Cantus	Patristica	Scriptura Sacra	Critica Ratio Ling. Anglicae	
	I	Patristica	Exegesis	Cantus	Patristica	Scriptura Sacra	Critica Ratio Ling. Anglicae	
	II	Physica	Biologia		Scriptura Sacra	Astronomia et Geologia	Biologia	
	I		Chemia		Scriptura Sacra	Physica	Chemia	

HORA	ANNO	FERIA II.	FERIA III.	FERIA IV.	FERIA V.	FERIA VI.	SABBATO	DOMINICA
P. M.	IV	Theologia Sacramentalis	Theologia Sacramentalis		Theologia Sacramentalis	Theologia Sacramentalis	Jus Canonicum	2:00 Cantus
	III	Theologia Moralis	Theologia Moralis		Theologia Moralis	Theologia Moralis	Jus Canonicum	Cantus
	II	Theologia Moralis	Theologia Moralis		Theologia Moralis	Theologia Moralis	Jus Canonicum	
	I	Theologia Dogmatica Fund.	Theologia Dogmatica Fund.		Theologia Dogmatica Fund.	Theologia Dogmatica Fund.	Rhetorica Sacra	
3:00—4:00	Philosophi	Philosophiae Historia	Lingua Hebraica	Lingua Hebraica	Philosophia	Philosophiae Historia	Litterae Germanicae	
	II	Philosophia	Philosophia		Philosophia	Philosophia	Litterae Germanicae	
	I							
	IV	Ar Rationaria	Scriptura Sacra	5:15 Sacra Eloquentia	Exegesis	Sacra Liturgia	4:00—4:45 Cantus (pro omnibus)	4:30 Academiae vel Auditiones (pro omnibus)
	III	Historia Ecclesiastica	Scriptura Sacra	Sacra Eloquentia	Exegesis	Sacra Liturgia		
	II	Historia Ecclesiastica	Scriptura Sacra	Sacra Eloquentia	Exegesis	Sacra Liturgia		
	I	Historia Ecclesiastica	Scriptura Sacra	Sacra Eloquentia	Exegesis	Litterae Germanicae	5:15 Caeremoniae Sacrae (pro omnibus)	
5:00—5:50	Philosophi	Historia Ecclesiastica	Litterae Anglicae		Philosophiae Historia	Ars Legendi		
	II	Historia Ecclesiastica	Litterae Anglicae		Novi Test. Graecitas	Ars Legendi		
	I	Novi Test. Graecitas	Litterae Anglicae					

HORARIUM.

FERIIS IIa, IIIa, Va, VIa ET SABBATO (a).

A. M.

- 5:00 E lectulo surgitur. (b)
 5:20 Preces matutinae et meditatio.
 5:50 Missa.
 6:35 Lectio Veteris Testamenti. Studium.
 7:00 Jentaculum. Recreatio.
 7:30 Studium.
 8:45 Schola.
 9:45 Studium.
 10:45 Schola.
 11:30 Imitatio. Lectio Spiritualis.
 11:50 Novum Testamentum. Examen conscientiae particulare. Angelus.
 12:00 Prandium. Recreatio.

P. M.

- 1:30 Visitatio SS. Sacramenti. Rosarium.
 1:45 Studium.
 3:00 Schola.
 4:00 Recreatio.
 4:15 Studium.
 5:00 Schola.
 5:50 Examen Conscientiae particulare. Angelus.
 6:00 Coena. Recreatio.
 7:30 Studium.
 8:30 Preces Vespertinae. Examen Conscientiae Generale (c).
 9:00 Omnes in lectulo sunt et lumina extinguuntur.

- (a) 4:00 p. m. Schola in Cantu Gregoriano. Recreatio.
 5:15 p. m. Schola in Ceremoniis Sacris. Cantantur Litaniae Lauretanae B. M. V. post preces vespertinas.
 (b) Feria V 5:30 a. m. E lectulo surgitur.
 (c) Feria V 8:00 p. m. Preces vespertinae. Confessio.

FERIA IV.

A. M.

- 5:00 E lectulo surgitur.
 5:20 Preces matutinae.
 5:30 Missa.
 6:15 Collatio Spiritualis.
 6:45 Lectio Veteris Testamenti.
 7:00 Jentaculum. Studium.
 7:45 Schola in Cantu Gregoriano.
 8:15 Recreatio.
 11:00 Schola in Cantu Gregoriano. Studium.
 11:45 Novum Testamentum. Examen Conscientiae particulare. — Angelus.
 12:00 Prandium. Recreatio.

P. M.

- 1:30 Deambulatio.
 5:00 Rosarium. Visitatio SS. Sacramenti.
 5:15 Conciones.
 5:55 Examen Conscientiae particulare. Angelus.
 6:00 Coena. Recreatio.
 7:30 Studium.
 8:30 Preces Vespertinae. Examen conscientiae generale.
 9:00 Omnes in lectulo sunt et lumina extinguuntur.

DIE DOMINICA.

A. M.

- 5:00 E lectulo surgitur.
5:20 Preces Matutinae et Collatio
Spiritualis.
6:00 Missa.
6:45 Lectio Veteris Testamenti.
7:00 Jentaculum. Studium.
8:15 Missa solemnis.
9:00 Concio. Recreatio.
11:00 Concio Germanica. Studium.
11:45 Novum Testamentum. Exa-
men Conscientiae particu-
lare. Angelus.
12:00 Prandium. Recreatio.

P. M.

- 2:00 Schola in Cantu Gregoriano.
Studium.
3:00 Vesperae et Benedictio cum
SS. Sacramento.
4:30 Academia. Auditiones.
5:45 Rosarium. Examen Consci-
entiae particulare. Angelus.
6:00 Coena. Recreatio.
7:30 Studium.
8:30 Preces vespertinae. Examen
conscientiae generale.
9:00 Omnes in lectulo sunt et lu-
mina extinguuntur.



**Exercitia Spiritualia singulis annis (a die 27a Octobris
usque ad diem Iam Novembris) peragenda.**

“Gaudebis in vespere si diem fructuose expendas.”

A. M.

5:30 E lectulo surgitur.
5:50 Preces matutinae. Missa.
Meditatio.
7:00 Jentaculum.
8:00—8:30 Lectio Spiritualis.
9:00—10:00 Meditatio.
10:30 Collatio Spiritualis.
11:45 Lectio Novi Testamenti. Ex-
amen conscientiae particu-
lare. Angelus.
12:00 Prandium.

P. M.

1:30—2:00 Lectio Spiritualis.
2:30—3:15 Meditatio.
3:15 Litaniae Omnium Sanctorum.
3:45 Imitatio Christi.—Lectio Ve-
teris Testamenti.
4:15—5:00 Meditatio.
5:00 Collatio Spiritualis.
5:50 Examen conscientiae parti-
culare. Angelus.
6:00 Coena.
8:00 Pia exercitia octobria.
8:30 Preces vespertinae.
9:00 Omnes in lectulo sunt et lu-
mina extinguuntur.

Tempore exercitiis non occupato, fit praeparatio ad Confessionem
et leguntur sacrae Scripturae et libri ascetici.

SUMMUM SILENTIUM PER TOTUM SECESSUM.

In Festo Omnium Sanctorum Missa prima celebrata, cantatur
“Te Deum” et cessant Exercitia.



IN ORATIONE MENTALI, Meditabitur,	IN NOVO TESTAMENTO, perlegetur,	IN IMITATIONE CHRISTI, perlegetur,
DIE PRIMA. De momento secessus. De fine hominis. De tempore et aeternitate. De abusu gratiae.	DIE PRIMA. E capite vigesimo quarto Sancti Matthaei.	DIE PRIMA. E capite vigesimo primo libri primi.
DIE SECUNDA. De peccato mortali. De peccato veniali. De morte. De actionibus ordinariis.	DIE SECUNDA. E capite sexto Epistolae Sancti Pauli ad Hebraeos.	DIE SECUNDA. E capite vigesimo tertio libri primi.
DIE TERTIA. De Judicio. De Inferno. De Confessione. De Eucharistia.	DIE TERTIA. E capite sexto Sancti Joannis.	DIE TERTIA. E capite duodecimo libri quarti.
DIE QUARTA. De filio prodigo. De Imitatione Christi. De pietate erga B. M. V. De Coelo.	E capite quinto Sancti Matthaei.	DIE QUARTA. E capite vigesimo quarto libri primi.
DIE QUINTA. De Perseverantia.		

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a. Patres Graeci;

b. Patres Syriaci.

Pro Cursu Juris Canonici*In Semestri Autumnali:*

De Personis in genere;

De Curia Romana.

In Semestri Verno:

De Personis in Ecclesia singulatim sumptis.

Pro Cursu Liturgiae Sacrae

Schola Prima

In Semestri Autumnali:

- De Rubricis Breviarii Romani;
- De Rubricis Missae Privatae.

In Semestri Verno:

- De Rubricis Ritualis Romani;
- De Officio Celebrantis in Missa Solemni.

Schola Altera

In Semestri Autumnali:

- De Legibus Liturgicis, earumque Fontibus;
- De Sacrosancto Missae Sacrificio;
- De Quibusdam Missis in Specie.

In Semestri Verno:

- De Sacrae Liturgiae Expositione Historica;
- De Praestantioribus Functionibus Missae adnexis;
- De Cultu SS. Eucharistiae extra Missam.

Schola Tertia

Per Annum:

- De Institutionibus Caeremonialis Baltimorensis.

Pro Cursu Sacrae Eloquentiae

Per Annum:

- De Fontibus et Formis Eloquentiae Sacrae.

IN FACULTATE PHILOSOPHICA

Pro Anno Primo Philosophiae Scholasticae

In Semestri Autumnali:

- Logica { Dialectica;
- { Critica;
- Ontologia.

In Semestri Verno:

- Cosmologia;
- Psychologia.

Pro Anno Secundo Philosophiæ Scholasticæ*In Semestri Autumnali:*

Theologia Naturalis.

In Semestri Verno:

Introductio in Phil. Moralem	{ De Libertate Humana; De Officiis in Genere.
Ethica.	

Pro Cursu Biologiæ*Per Annum:*

De Biologia.

Pro Cursu Historiæ Philosophiæ*In Semestri Autumnali:*

De Philosophis Antiquis;

De Philosophis Aevi Patristici;

De Philosophis Scholasticis.

In Semestri Verno:

De Philosophis Modernis.

Pro Cursu Scientiarum Naturalium**Physica***In Semestri Autumnali:*

De Materiae Proprietatibus;

De Mechanica;

De Liquidis;

De Acoustica.

In Semestri Verno:

De Calore;

De Electrica;

De Optica.

Chemia*In Semestri Autumnali:*

De Chemia Inorganica.

In Semestri Verno:

De Chemia Organica.

Astronomia*Per Annum:*

De Systemate Solari et Sidereo.

Geologia*Per Annum:*

De Geologia Dynamica et Historica.

IN FACULTATE ARTIUM

Pro Cursu Linguarum

Hebraica

Per Annum:

De Grammatica Hebraica.

Explicabuntur:—

Gen. XXIV, XLII, 1, XLVII, 27.

Liber Ruth;

Inscriptio Mesa Regis Moabitici;

Inscriptio Canalis Siloam.

Litterae Anglicae

Schola Prima

Per Annum:

De Arte Critica.

Explicabuntur:—

Opera Scriptorum prout a Professore disponetur.

Schola Altera

Per Annum:

De Arte Rhetorica;

De Historia Litterarum Anglicarum.

Litterae Germanicae

Schola Prima

Per Annum:

De Historia Litterarum Germanicarum;

Explicabuntur:—

Varia ex Scriptoribus Classicis Germanicis.

Schola Altera

Per Annum:

De Arte Rhetorica et Poetica;

Habebuntur.—

Pensa scripta hebdomade altera. Exercitationes de probo loquendi modo.

Biblica Graecitas

Per Annum:

De Testamento Graeco.

Pro Cursu Cantus Ecclesiastici**Schola Prima***Per Annum:*

Exercitationes Speciales in Cantu in Missali Romano habito.

Schola Secunda*Per Annum:*

Grammatica Musicae Gregoriana et Caecilianae.

Schola Tertia*Per Annum:*

Methodus Cantus Gregoriani.

Pro Cursu Sociologico*Per Annum:*

De Sociologia

Capitum ordo prout a Professor disponetur.

Pro Cursu Archaeologico*Per Annum:*

De Arte et Archaeologia Christiana.



